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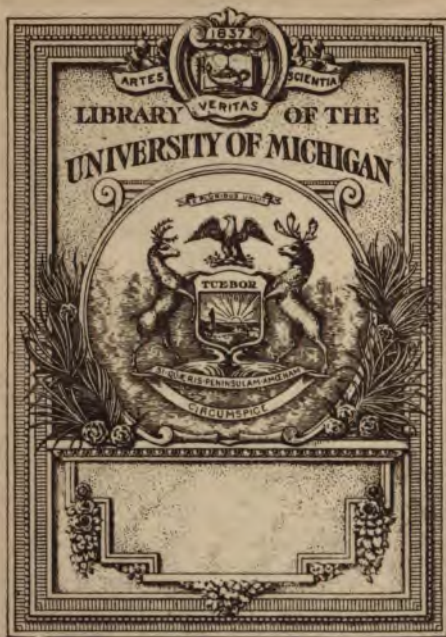
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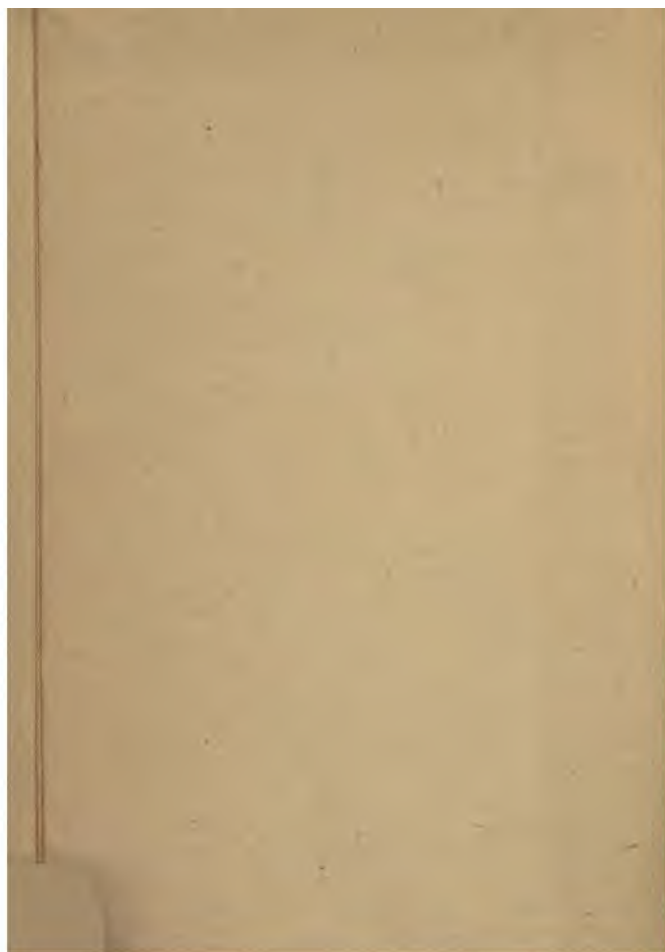
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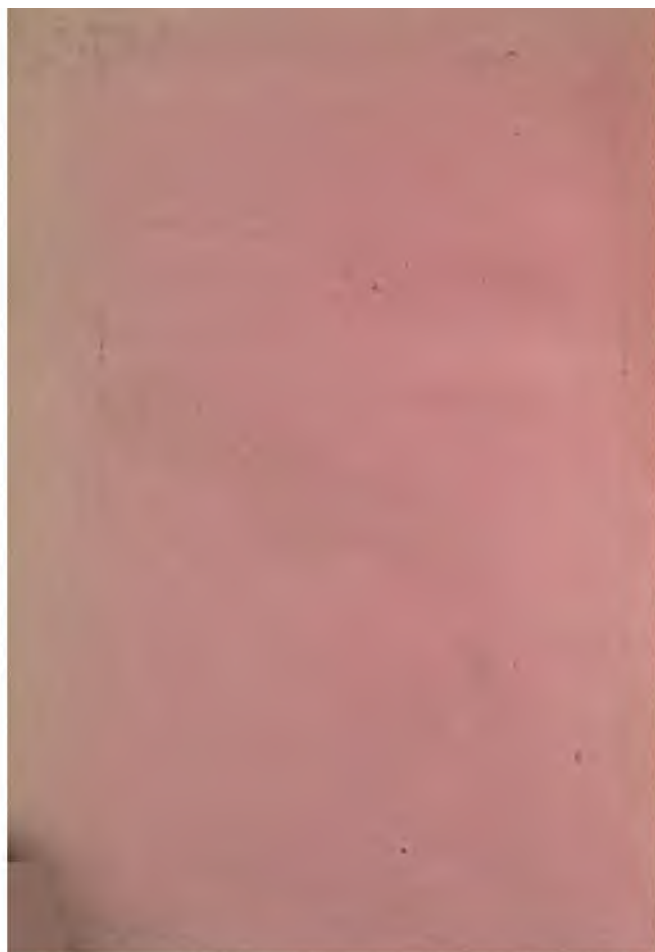
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THE ORIENTAL
—AND—
GRECIAN PHILOSOPHY.
Nature's Good and Evil.
The Fourth Nationality,
—WITH ITS—
FOUR GRAND EMPIRES.
THE FALL
—OF THE—
Political & Ecclesiastical World.
The Church
IN ITS DIFFERENT
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Kingdom of God.

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Retransposition and original reading of the
FIRST and SECOND chapters of Genesis, Ex-
planation of the SIX PERIODS OF CREATION,
&c., continued.

In this part of the work, another series of
circumstances, pertaining to revealments and
influences, are considered; and in which the
common things, which have been discussed
by others, are avoided, and the deepest and
most seemingly abstruse points, which auth-
ors have avoided, are explained. This course
is taken in order for the consideration of the
thinking portion of the church, the world,
and the coming generation in their most
alarmingly retrograding condition.

PART SECOND

Gives the Oriental and Grecian Philosophy of the existence of God, the creation of the world, of angels, gods, demons and men.

And the relation between nature with its different departments of science, and its Creator.

Shows the nature of the good and evil as existing in the various departments of infinite nature.

Gives a view of the world—as to its fourth nationality, its geographical position, its four *grand empires* and their place in the great *contest between light and darkness.*

It gives a view of the manner of the end of the world, and the circumstances connected with its fall.

Gives a view of the Christian church in its different positions from first to last, and its work in producing the design of its existence.

It shows the nature of the conception, birth and existence of Christ and His Fellow in Infinite Materiality.

Shows the manner and time of preaching the Everlasting Gospel, which will proclaim the hour of peculiar judgments.

Shows the nature of the Kingdom of God ; its territory, its subjects, its laws and its King.

The creation to be self-sustaining, and all its departments to come to an immortal development.

Describes the nature of the New Heaven and the New Earth ; their inhabitants and the employment of those of the different departments.

The entire work of the old creation ; the six days' work done ; the New *Creation completed, and beginning of the endless rest.*

EXPLANATION OF TERMS.

INFINITY I never apply to the Eternal Deity, nor to any eternal things, because it should not be done.

The word FINITE is applied to things having a beginning, a limitation and an end. While Infinite should apply to things having a beginning, but never to have an end—unending—therefore I apply it to the creation, to natural laws, and to all organisms in nature which can never lose their identity—as, INFINITE MAN, the INFINITE MIND, UNENDING UNIVERSE. I apply it also to Christ in His incarnation, as then He began to be, or exist as humanity, never to cease to exist as such. But as to His pre-existent state I use the term ETERNAL. I also apply the SAME TERMS to the Father under similar circumstances.

I also use the term INFINITE immortality, INFINITE existence, when applied to the new creation. But as materiality began *to be, and will cease to be as materiality, the word finite will apply to it only as to its ma-*

terial existence; but as to the extension of creation it is infinite—unending, in all its departments.

Now, it does not matter whether Webster, or any other lexicographer, says so or not. I know the use of terms.

CHAPTER I.

LEADING VIEWS OF THE ORIENTALS AND GRECIAN PHILOSOPHERS ON THE EXIST- ENCE OF GOD, THE CREATION OF THE WORLD, ANGELS, DEMONS AND MEN.

W.— Friend, art thou acquainted with the writings of those heathens?

S.— Yes, sir, I am!

W.— Give me their views as to the existence of God and the creation of the world.

S.— Very well; but it will take some time. However, I will commence with Confucius, who lived 500 years B. C. He did not pretend to travel those supposed, unexplored regions of eternal existence; but spake only of the Eternal as a high and holy one, having the supervision of His creatures *here*. Those who adhere to his tenets as a *philosopher* and law-giver, are the liter-

ary, and persons of rank. And as to morals they have a deep veneration for the King of Heaven: have neither temples nor priests, but each adoring his Creator in the way he likes best. And in the archives of that department are records agreeing with those of the Bible; so that with those persons are not found the low, groveling absurdities, which exist with the followers of *Laokium*, and with those of the *Foe*, who existed 600 years B. C., and who transplanted his religion from India to China 25 years after the birth of Christ.

W.— So I am to understand that Confucius of China has left no germs for infidelity?

S.— None that I know of.

W.— From whence came the idea that “from nothing, nothing could be produced?”

S.— Well, sir, *Zoroaster*, the Persian law-giver, incorporated it in his system as a principle held by the more ancients, and from which he supposed that *spirit* and *matter*, *light* and *darkness*, were emanations from an eternal source, and which were continual-

ly at variance,—the one producing good, and the other, evil; but in the ultimate, the good would overcome the evil.

W.— What do thee think of his ideas?

S.— Well, sir, in a part of his assertions he is far from the right track.

The idea of from nothing, nothing could be produced, has always been used to rebut the idea of the creation, having no prior existence in constituents; hence arose the idea of the eternity of matter. Which you will see, carried out by that system.

Now, as to the idea of nothing, it is a vague term; because no such thing exists. If God made the world from nothing, then nothing was something, or He could not have made the world from it. But, as nothing is not in existence, God and the Bible never said, "From nothing, the creation was produced;" but it says, "He created the worlds;" and that too, by FAITH.

If He by faith, ^{we believe} brought the worlds into existence, then as a matter of course, they had *no prior existence* in any sense.

A

Again, those ancients held the Deity to be immortal, together with the souls of men; and matter to be material,—and yet, they said matter in the ultimate will return to the bosom of the Deity—its source. Now, if such be the case, then Deity is both immaterial and material, which any one ought to know could not have been the case, in the past eternity. Therefore, let no one stumble at the truths of creation, as given in the Bible, because a mere man has said, “the creation could not have come from nothing.” We all know it did not come from nothing; and God knows it, and knows there is no such thing in existence, nor never will be. Therefore the matter is settled.

W.—What was the extent of the views of Zoroaster as to light and darkness?

S.—Those ideas were not right, because *light* and *darkness* are at antipodes: therefore, not from one source. However, his conclusion as to the end of the contest is right,—the good will overcome the evil.

W.—What further does he say as to *the creation*?

S.— He held that “various orders of beings—gods and demons—have proceeded from the Deity; among which is the human soul,—a particle of divine essence, which will return to its source and partake of its immortality. And that *matter* will also return.”

Those Orientals were divided into various factions. Some believed there were two eternal principles, from whence all things proceeded; the one presiding over good, the other over matter,—and from their conflict proceeds the mixture of good and evil.” Others supposed “the being presiding over matter was not eternal, but a subordinate whom the supreme God produced from himself.” Others believed in a “triumvirate of beings.”

In the foregoing views any one of discernment can see that even among those heathens, there were antagonistic views as to the existence of Deity and the source of good and evil, which plainly indicates different *prompters* of evil design, leading them *into darkness and bewilderment*.

W.— What about the views of the great Plato?

S.— The Platonic philosophy is denominated from Plato, who was born 426 years B. C. He founded his opinions from those of Socrates, Heraclitus and Pythagoras. His system runs thus: "There is one God—an eternal, immutable and immaterial being,—perfect in wisdom."

W.— Can thee object to those views?

S.— No, sir! So far he agrees with light and good doctrine, when understood as he speaks. But, hear what follows, as to the creation: "That He formed the universe out of a mass of pre-existing matter, and that there is in it a necessary but blind refractory force, which resists the will of the great Artificer, so that He cannot perfectly execute His design."

W.— How is this?

S.— Well, sir, his idea as to gods and demons having proceeded from the Deity, is entirely wrong and a foolish notion, and from which Law and Milton received their a of the fallen angels.

And his idea of the human soul being a particle of the Divine essence, and of returning into the Deity is wrong, and contrary to the teachings of the Bible. But it agrees with the *Spiritual Bible* as written by A. J. Davis.

His idea of a blind refractory force being in the natural creation, which will not allow Deity to complete His design, is contrary to the teaching of Zoroaster and of the Bible, which plainly says, HE will destroy death, hell and the grave, and put the devil with all his refractory force and hosts into endless confinement.

His idea of the soul of man being derived by emanation from God through the intervention of the soul of the earth is of more nonsense than good sense, because the soul of the earth is no more to God than the soul of man, nor has it any more influence with Him; nor is one an emanation more than the other. For the soul of the earth is nothing more than that active fluid—highest point of electricity which carries on all corresponding influences between all parts of

nature, as the SOUL—mind of man—the perfection of his physical organism, does with all parts of the body. And each being parts of the creation, the climax of material organisms, are equally material and undeived from the immaterial Deity, as a particle of Himself or any of His immortal surroundings.

His idea of inferior souls, stigmatizes portions of mankind more than they should be ; for inferiority of souls, provided all were from the soul of the earth, and *it* from God as an emanation, would not be metaphysical nor logical, from the fact that there is no such thing as inferiority in God or any of His attributes; according to His own assertion, as to the perfection of the immaterial Deity, as he calls Him.

"The Platonics in their more advanced studies, rejected all testimony or conclusions drawn from the senses, or from reasoning, and affirmed, they could have no good ground for affirming or denying any proposition, or embracing any one opinion rather than another." In this they were correct,

as far as opinion is concerned. And so far as reasoning, also, when reason is founded on improper antecedents, for if the *primis* be incorrect, the conclusion will be, also, incorrect, though he may reason ever so logically.

This Platonic philosophy with all its absurdities was in a flourishing condition at Alexandria when Christ was upon earth, and brought to its zenith by Amonias Sacas, who blended it with Christian doctrines, the sum of which is,—“The mind of man being originally a portion of the Divine Being, and having fallen into a state of darkness and defilement by its union with the body, must be gradually emancipated from the chain of matter, and rise by contemplation to the knowledge and vision of God.”

And now, my friend, look at it.—If the soul and body are both emanations from God, as they held, how could the soul—a part of God—become contaminated by being united to the body, which is also a part of Him? For they held matter as well as mind to have been eternal. What do you think of it?

W.— Why, I must think their system to be a poor thing, according to thine explanation of it, and not worthy the patronage of literary men. Why, friend, I should think men of learning ought to be men of discernment, and able to criticise the notions of others before adopting them.

S.— Well, sir, all literary men do not stop to think before they adopt; but receive any man's notions as valid, provided his work has the popular sanction. And many so-called divines are among this class, and with emphasis quote Plato for the immortality of the soul, in preference to Christ and the Apostles; thinking they will thereby be considered literary.

W.— And is that the source of the false doctrines in the Christian church?

S.— Yes, sir, it is. And those heathens of that false philosophical school, becoming converts to the church, brought their opinions with them; and thus they became mixed up with the pure doctrines of the Gospel, in the view of its ministers. And *yet, comprises a good portion of its doctrines.*

W.— I hear Aristotle spoken of as having been something in old times. What was he?

S.— Aristotle was born 384 years B. C., was a Greek and the founder of another sect. Believed the universe to have existed from eternity; that the Deity existed perfectly happy in contemplation of Himself, entirely regardless of the affairs of human beings. A poor idea and not worth living. However, he was quite a physiologist.

W.— What about the Stoics?

S.— The Stoics were a set of false philosophers, founded by Zeno, who flourished 350 years B. C. They held *matter* to be underived and eternal, and by the Deity impressed with motion and form; but as to its frame-work, had a beginning and will have an end.

W.— What objections have thee to those ideas?

S.— Well, sir, I have objections! As all eternal things over which the Deity had supervision *must* necessarily have been *immaterial*, and they being so, God could not

have made them material and fixed them up in their present form, nor any other. And according to their notion the present universe, being matter and eternal, there must have been two Eternals—one immaterial, the other material—constituting the God-head, which could not have been.

They also held that fire will at last by a general conflagration reduce the world to its original state—eternal; that then, all material forms will be lost in one chaotic mass, and all animated nature re-united to the Deity. And matter return to its original form.

W.— What do thee think of such ideas?

S.— Well, sir, they are only declarations, without any kind of reasoning; nothing logical, nothing philosophical, nothing sensible!

Now, sir, those men spake of nature as nature, and of its renovation by fire as a natural process. Now, you or any man of thought, can easily see the fallacy of such notions. Natural fire by a natural process, *in a general conflagration*, could not reduce *the universe to its eternal principles*, provid-

ed they had been eternal; nor could it reduce the universe even to its first principles, considering them to have been brought into being as the Bible says they were. Such a thing could not be, upon the principle of metaphysics, neither upon chemical and Bible principles; from the fact that *natural law* develops, but never destroys any organism, so as to cause an annihilation of its identity. Therefore all notions of the universe, or even this globe, being in such a sense reduced or destroyed, is entirely wrong, let them come from a Greek, a Jew, or a Christian, and never can be sustained by the Bible, philosophy nor sound reason.

W.— Why, friend, Peter says “the heavens and the earth are reserved unto fire against the day of judgment,” &c.

S.— Yes, sir, he does! and in many other places the Bible speaks of fire doing wonderful things, but there is a right way to understand what kind of fire is meant, and what kind of things are meant. I assert that the *belief* of many as to a burning up of *this earth and its heavens*, are not upon

the authority of the Divine Revelation, but upon the authority of the Grecian Stoics, only.

And here is the continuation of their errors: "But that it will again emerge, and gods and men and all forms of well-regulated nature will be renewed, to be dissolved and renewed in endless succession." Now, sir, look at it! Why will learned and thinking men adopt such notions, of such heathens, in preference to the plain truths of the divine and unerring Revelation?

Out of such ideas has grown four suppositions:—*First*, that each soul will be united to its own body. *Second*, that similar souls will be placed in similar bodies. *Third*, that they will be removed to the region of the gods, where they will remain until the general conflagration; when all souls, both human and divine, will be absorbed in the Deity. And *Fourth*, others believed that before their admission they must purge away their sins and vices by a temporary residence in the aerial regions, or in the moon.

Now, my friend, thus runs the Grecian

philosophy,—the embodiment of Grecian science, of which so many men boast, as the enlightenment of the world. Look at it,—one dark and confused, broken and inherent mass of conglomerated nonsense, from the suggestion of the wicked one, as is spiritualism. The whole thing unphilosophical, unmetaphysical and heterogeneous, and only deductions drawn from false premises, which, like the *ignis fatuus*, “leads to bewilder and dazzles to blind.”

Now, sir, those four notions of the Stoics go current among many believers in Christianity, having heard them from unstudied authors, suppose *they* are Bible doctrine; but *they* are not from the Bible, nor its source.

Now, sir any fabrication of men as to the existence of God and the creation of the world which will not hang to true science in all its departments in the physical universe, and to the divine Revelation, is fabricated upon the principles of mythology, necromancy and spiritualism, and belong to the dark and wild train of revelations instigated by the Prince of Darkness.

This class of revealments was peculiar to the nature of the Prince of Night, and designed for the bewilderment of the Israelitish Pharisaical church, in order for the rejection of their Messiah when he would come, and for the bewilderment of the Christian church throughout the Gospel dispensation,—to cause divisions, sects and denominational war, strife and hatred among them; for all disputes and divisions have arisen from the result of those points of doctrine peculiar to the Platonic and Stoic schools.

Another class of revealments was made 242 years B. C., bearing the name of

EPICUREAN PHILOSOPHY,

by Epicurus, who held that there were divine natures, but that *such beings* did not encumber themselves with the government of the world. His notions were infidel, and to which the Jewish Sadducees adhered, and by which they also rejected Jesus of Nazareth as the Messiah.

And when considering the various revelations made to the Egyptians, Babylonians, *Assyrians, Persians*, Mohammedans and oth-

ers, we see a broken chain of false illusions, revealing false gods, false prophets, false religions and false philosophy, the source of which is the great and eternal darkness which has been at war with the eternal light, and with Infinite Materiality, from the birth of man to the days of the personal revelation of the Eternal Word, and will be until destroyed. Now, sir, this is what I think of those dark revelations, which are at antipodes with light and divine Revelation, which brings me in the

SECOND place, to show the nature of revelations made through the channels in relation with God. And

First. As I have said in the first part of this work, the material universe belongs to God by virtue of its creation. And every science and parts of science peculiar to it, sustains a relation to Him; therefore, every revelation made through any or all of the parts of the natural universe must agree with the revelation of its Divine author. And every revealment through angels or mankind must agree with the great phys-

iological construction of the material universe.

W.— What does thee mean by parts of science ?

S.— Well, sir, I mean by eternal science, THAT peculiar to the Eternal Deity. By infinite science, THAT peculiar to the physical universe, as called the science of physiology. And by parts of science, THE DIFFERENT DEPARTMENTS of the physiological universe, as astronomy, geology, mathematics, medicine, music, language, &c.

W.— Well, sir, as I understand science to be knowledge, what knowledge has those different departments of the universe ? Can they talk, calculate, or dictate anything to us ?

S.— Though they speak not with an audible voice as we do, nor hear, see, nor calculate as we do, yet they have a natural language whereby they communicate to us in a certain sense the nature and design of their existence ; and having within themselves knowledge, they reveal it unto us through our senses. We being of their nature, there *is a congeniality of sympathy*, as they be-

come our teachers in natural things; therefore, we speak of them as parts of science. As regards ourselves, we are not science—knowledge, but we are scientifically constructed, so that we have thereby the susceptibility of becoming scientific in our investigations. And this procedure is carried on by fixed laws; and they being the support of all organic existence, and of this mutual harmony between the different organisms, may we not as rationally believe that there are ETERNAL LAWS by which these infinite laws are sustained?

Now, as these infinite laws are unchanging in the governing of universal nature in its arrangement, so are eternal laws unchanging, but varying in circumstances to suit the infinite arrangement; therefore, due regard should be had for them, as well as for the infinite laws. But, as those laws are invisible and unthinking, we may as easily and certainly believe THAT there may exist a principle—A THINKING PRINCIPLE—in connection with those laws,—the author of *nature and its laws*. And, as infinite laws are

sustained by eternal laws, and those eternal laws being peculiar to the Eternal Mind, THAT MIND must exist as a personality, unchangeable, but varying in circumstances in the infinite arrangement, to suit the *modus operandi* of His plans to thwart the ways of the destroyer, for the accomplishment of a wise design. Thus we see "the visible things of the creation declaring His eternal power and God-head," which brings me to notice

Secondly, The divine Revelations as revealed in the

BIBLE AND ELSEWHERE.

And now if there are evidences in infinite nature of the evidence of an eternal, conscious, existing being, that being must sustain a relation to it, and all He does must be in accordance with it, and must be within the grasp of man's susceptibility to comprehend. And it being His province to make such revelations of Himself and of His designs, through whatever medium He will, is it not reasonable to believe that the divine *revelation given by Moses* is the only true

revelation there is, seeing there is no other in existence purporting to have come directly from God? And from the fact that there is no reasonable remonstrance from any source, we must believe it to be genuine. And from the fact of God's relation to man, and of His designs in the existence of the race, it would have been out of the course of both eternal and infinite nature, for man not to have a revelation of the *modus operandi* of the creation and of its design. And as a matter of course, such revelation must of necessity harmonize with the great physical science of the universe. And from the fact of THAT revelation perfectly agreeing with the natural geological and astronomical revelations, it rests as a matter beyond contradiction *that* IT is the divinely inspired revelation from God. And that DIVINE DECLARATION harmonizing with NATURAL SCIENCE, must necessarily harmonize WITH our natural powers of perception, which prompts our REASON to draw deductions fairly and conclusively, THAT the writings of *Moses* bear the divine stamp.

And again, Moses was a Hebrew of the tribe of Levi, a man of good symmetrical development and susceptible of sound judgment. Having been reared in the court of Egypt—the adopted heir to its crown—and learned in all the sciences of the nation, together with the full knowledge of its mythology,—therefore he was a scientific man; as much so or more than any of the Orientals or the Greeks, and had he been in the dark ranks of the King of Night, he would have written as they wrote, but being in the line of mediums through whom God reveals His will, he wrote scientifically, truthfully, and differently from the Greeks.

Again, it is a plain case that his writings have the divine stamp, when the Oriental, the Grecian and the Epicurean dogmas are at antipodes with it and with themselves.

Again, if any part of the Bible is of divine origin, so are the books of Moses, because infidelity strikes equally at the whole.

Again, if Jesus and His doctrine is of God, *so are the writings* of Moses, for Jesus *acknowledged him and endorsed his writings.*

And as the dark line of hell's seducing king were filled with legates—the Grecians, Platonics and Epicureans, down to the days of Christ, pouring in their floods of sophistical declamations, as preparatory bewilderment of the world, so was the road on which the bright light of heaven shone filled with a train of prophets giving continual revelations of the will of the Most High, up to the days of Christ, when the two last of each line stood together in the land of Judea,—*one* a murderer and full of dark designs, the *OTHER* a philanthropist seeking the good of men, and doing His work in the light. Neither of them wrote, but left the remainder of their work to be finished by those who would follow after.

Man having been made for a design, was endowed with a susceptibility of receiving spiritual impressions from his Creator, either directly from Him, or indirectly through His angels, pertaining to every department of science in which He may see fit to instruct *him*, for his own good and the good of others, in the advancement of His cause.

And with the same susceptibility he may receive impressions from his fellow beings, and from other animals. And with the same susceptibility he may receive impressions from the evil one, or his legates, in the interior or exterior worlds, which may run to any extent in visionary speculation, both unphilosophical and unscriptural, and to an evil tendency.

As man in his constitution possesses veneration, he will venerate either for good or for bad. He will believe in and venerate God, and worship Him, or he will venerate and worship something else; for he being a creature of motive, *that motive* making the strongest impression will propel him; and being imitative, will follow him in whom he has the greatest confidence. It is upon THIS principle that men act. And upon the same, disciples are made, either in a good or a bad cause. And upon the same principle Jesus of Nazareth led a spotless life, that the people might have confidence in Him and imitate His ways; and upon the same *the Apostles tried to act for an example to*

their followers. For man having been made very good, has a tendency to do good, and to have confidence in such as they have been instructed to believe were good; consequently men will believe through hope, before they set their stakes to act as leaders. So it was with the Orientals and the Greeks in their philosophical speculations, which Paul calls "science falsely so-called."

W.— Upon what principle did Paul consider that system false?

S.— From the fact that it was not in accordance with the Bible. It was unphilosophical, unmetaphysical, and unreasonable, and in its tendency downward, dark and insurrectionary, which was plainly to be seen:

FIRST, among the Jews; and

SECONDLY, among the Christians.

First. It corrupted the Jews insomuch as to cause them to reject their Messiah.

The sect of Sadducees adhering to the notions of the Epicureans, became infidel in reference to the resurrection and future rewards and punishments.

"The Essenes believed that rewards and

punishments extended to the soul only ; that the body was a mass of malignant matter, the *prison* of the immortal soul ; " which was also denying the resurrection.

The Pharisees believed that fasting, alms, absolutions and confessions were sufficient atonement for sin. They adopted the Pythagorean doctrine of the transmigration of souls. Their ways were dark and notoriously wicked ; so much so, that Jesus told them "they could not escape the damnation of hell." For, at the instigation of the *wicked one* they were found to be in the dark line of falsehood and hatred toward the light of God, rejecting the Redeemer and bring upon themselves swift destruction.

Those *dark* revelations of Epicurus broke out anew in the fifteenth century, by certain men of France and Italy, and by Herbert in the seventeenth century, and later by Hobbs, Blount, Toland, Collins, Tindal, Morgan, Bollingbroke, Hume, Gibbon, Paine, Voltaire, Rousseau, and others of America in later years, to the shame and everlasting disgrace to humanity.

The Epicurean channel has ever been outside of the Christian church, doing its work with the non-believing portion of men,—while *that* of the Platonic has ever been in the church, striving to work its ruin as it did with the Jewish Pharisees. Origen with others of the pillars of the church in Alexandria, having received it from heathen converts, cherished and retained it, to the perplexity of true believers therein; for it having produced men of dark designs, who have ever been causing troubles thereby; and now, such false doctrines and other follies growing out of them occupy the most prominent place in the churches; which false doctrines and false lights are far from the doctrines of the meek and lowly Jesus. And those dark and baneful philosophisms will continue to unfold until they will embody themselves in the person of the *Man of Sin*, who will oppose God and all Godliness; which state of things is not far distant, for the Mystery of Iniquity is becoming more apparent every year,—and aw-

ful to tell, the general ministry does not seem to be aware of the inroads which it is making, but rather helps it in driving piety and Godliness out of the church, by the introduction of so many follies.

Now, the facts are here:—Sin is of the devil, or the devil is of sin! If the devil is of sin, then sin is eternal, and the devil is an emanation from it, or a development of it, —but as sin is not a thinking being, but only a principle, it must be an attribute of him, and peculiar to his Satanic nature. And as all attributes of a being are co-existent with that being, so must sin be co-existent with Satan. And as God could not have caused Satan's existence, *he* must have been self-existing, consequently eternal in his existence—the opposite of God—and sin an eternal principle peculiar to him. This principle has been diffused, not throughout all nature, but into beings over whom it may have control, *through consent of the will*, and thus work as leaven among men, as the *Mystery of Iniquity*; instigating and concentrating all forms of infidelity to one awful

focus—the *revelment of the "Man of Sin,"* spoken of in the Bible.

And for a view of the manner of his appearance, capture and imprisonment, see the first volume of this work, or my book on the "Design of Man's Creation."

W.— Friend, thee do not give those Grecian writers any credit for anything they have done! Do thee not think they have given us some good thoughts?

S.— Now and then there is a good thought, but with them there are so many bad ones, that they destroy the influence of the good. What is a cow worth that gives a little milk and then kicks it over?

W.— Not anything, at least for milk.

S.— Well, sir, just so with them! They deserve no credit for any good thought, which was given for bad design! Their false and wicked notions destroyed the Jews, and are destroying the Gentiles and plunging the church into irretrievable ruin—and why should I give them credit for it? They have every one been on the side of the dark *fiend of error*; therefore I expose their er-

rors. But as to the men themselves I have nothing to say.

CHAPTER II.

NATURE AND NATURE'S GOD.

W.— I hear a great deal said about Nature, and about Nature's God. What can thee say as to those things?

S.— In looking at nature I find a superstructure consisting of many departments, all in perfect harmony, working as a wheel within a wheel; each department an apparatus, and this combination of apparatus is the physical universe. The study of each department is the study of science.—The study of metaphysics is the study of mental phenomena; and phenomena in its highest sense is the universal relation existing between the different parts of nature, and the entire fabrication, must necessarily sustain a relation to the Creator; however, *not upon the principle of emanation*, but upon

the principle of CREATION. As all nature is in relation to man, and man being made in the image of his Creator, is in relation to Him in that sense; and upon the principle of assumption on the part of the Eternal, he bears a relation of the divine stamp. And angels being creatures of the Eternal, must sustain a relation to Him upon the principle of creation only; seeing they are not Gods, nor parts of God. Upon this principle is the whole metaphysical phenomena explained in the Bible of God's revealment, which is metaphysical and theological science, and without which no man can come to a correct conclusion as to the eternal and the infinite existences.

Again, according to a principle in philosophy, bitter and sweet water cannot flow from one source. Therefore, any supposed philosophy, separate and apart from metaphysics, will be a false philosophy; and to suppose that from God emanated *good and bad angels, demons and the devil*, is unmetaphysical, unphilosophical and far from divine *Revelation*; and to suppose that the souls of

men, of beasts and of the world are, or were emanations from the Eternal as a part of His nature, is equally erroneous. Therefore, we unhesitatingly say that no man, outside of the Revelations as given in the Bible, or outside of the source from which the Bible came, can give a thorough and complete exposition of the existence of God and of nature.

W.— Where does bad men, bad angels and the devil come from, if not from God, either directly or indirectly?

S.— I have given a full description of that matter in the first volume.

Again, speaking after the manner of men, there is not in universal nature a science in and of itself that teaches anything definitely as to the beginning and the outcome of the race of man and his fellows, the beginning or dwelling place of the Gods. But on every page of its wide-spread book we can read the fact of a Causator, and the fact of perfection existing in Him. Yet that fact does not *tell where that Causator dwells, who He is, from whence He came, or whither He is go-*

ing, or how He does exist. But in DIVINE REVELATION it is all given. Therefore, the need of it.

Modern infidelity talks about science, and about worshipping it as God. Such ideas are about as high in literature as those of Burns, in reference to his Highland Mary.

Now, the fact is, if science is God, then animate and inanimate nature is God, and may be worshipped; and man being the climax of it, may also be worshipped. And now let me tell you, these are the very errors into which the most ancient people ran when "they forgot God and chose to worship the creature more than the Creator." And how much are our modern *wise-acres* in advance of the heathen three thousand years ago.

Where is the wise man but knows that what is called science, is made subservient to the will of man, and can be used to accomplish a bad purpose as well as a good one, and is made a slave to the will of man. A slave, not only to selfish men, but also to birds, fish, beasts, and reptiles to a great extent; for all such have either a natural or

an acquired ability by which they make calculation in music, astronomy, medicine, and other parts of science subservient to their will. Now, sir, who will say there is no God higher than science?

Again, electricity being the climax of the fiery compounds, and not only diffused throughout all other compounds, but so interwoven with man's nature that he is almost, and in some instances, an electric machine; therefore, he who worships electricity worships man.

Electricity may be considered a science upon the same principle as that of other parts of science, because it is a principle of force, similar to that of calculation or music; and as calculation and music are made intelligent, so is electricity. But the question is, which is the greater, the object that puts them in force, or the force? Every sane mind will say, the object! Again, if the friction caused by oxygen and hydrogen produces the lightning, certainly the *lightning is the effect of a cause*, and less than *the cause*. So with electricity; it is made

intelligent by an operation, yet it is not more intelligent than the power which sent it, from the fact that the communication was sent not by electricity as a thinker, but by an intelligent operator, who has the power to control. So as a matter of course, he who controls is greater than the thing controlled. Therefore, electricity, equally with other agencies, acts only when acted upon. So it is worse than folly to think of it being the supreme ruler of the universe, as some of our modern champions do.

Only to think of an inanimate elementary compound, caught and bottled up by man, used by any or all classes of men for mercantile purposes, and caused to run all kinds of errands at the bidding of any one over the tops of wooden poles, creeping through ten thousand little glass holes, and wading through the deep waters for three thousand miles, and only to tell a little worthless tale for some selfish man's aggrandizement—and then to be worshipped as the God of the universe! Shame to *some men* professing science!

E

Now here are the facts in the case:—If electricity is the climax of the four inanimate elementary compounds, and yet controllable by man, then there must be a power greater than man, seeing *he* is also a creature of circumstance, and can act only when acted upon.

In speaking of science, we speak of things pertaining to the creation, and to man's endowments. But now I will speak of

PRE-SCIENCE.

Pre-science is peculiar to the Eternal and is eternal with Him.

W.— Is pre-science God? If so, is it not right to worship pre-science? And if natural science is an emanation from pre-science, is it not right to worship it?

S.— If pre-science is God then it is right to worship it, from the fact that there is nothing greater to worship; and if natural science is an emanation from pre-science, then it is right to worship it. *This* is the swamp into which the devil led the ancients *to suppose that men, angels and devils were emanations from God, and hence they had a*

right to worship them as *parts* of the Eternal as well as to worship the Eternal Himself. But such is a false premise, and must have a false conclusion.

If pre-science is God, then God is incorporeal, and if so, then He is only a principle; and as principles cannot think, then God cannot be a thinking being,—but He being a thinking being, pre-science can be nothing more nor less than an attribute of Him, and not to be an object of worship in the abstract. And as natural science is not an emanation from pre-science, it is not to be worshipped at all. So when we consider the Eternal to be in possession of pre-science—fore-knowledge—by which He could determine how everything should be made and why they should be made, then we can have right views as to His nature and His works, and be enabled to place that estimate upon Him which His nature and His relation to us demand.

CHAPTER III.

GOOD AND EVIL, AS EXISTING IN THE CREATION.

W.— As the subject of *good* and *evil* has been and is now a bone of contention between the different classes of men, I will be pleased to have your views of the subject.

S.— As to *evil* peculiar to the wicked one, I have spoken of it in the other book. But as to GOOD and EVIL, which are exhibited in nature, they are peculiar to the creation, and tend to a good purpose in the ultimate.

First. Good and evil in the infinite arrangement is a matter of self-evident existence; but as it regards their relation to eternal things, has been the point of dispute.

Eternity gives the idea of uncreated existence, while *time* gives THAT of infinite;

and eternal things in their nature being either PURE or *impure*, no infinite materiality could have been emanations from either; as parts or particles of their nature. Therefore in this sense they sustain no eternal relation to either God or the devil, for if from God all would be pure, and Satan would have no place within the bounds of creation; and if from Satan, God could have no place therein, for all would be incongenial with His nature.

Again, if the good were eternal and the evil eternal, they would be in co-existence, which would imply a co-operation between God and Satan, and place them in co-unity in every measure carried on in time; which idea would be unmetaphysical and unscriptural. Therefore we say the good and evil is peculiar to the creation, and for a good design; and God being the author of the creation, is the author of the good and evil peculiar to it.

W.— Why, friend, do thee say God is the author of sin? Is not all evil sin?

S.— Very far from it, sir. Sin is an

eternal principle, and peculiar to Satan. But as to this kind of evil, hear what God says: "I make peace, I create EVIL." "Is there EVIL in a city and I have not done it?" "The man has become as one of us to know GOOD and EVIL."

Here is the trouble, sir. Our language is so interwoven with dialects and ambiguity, that mis-understanding and mis-application of terms by speakers and writers go for truths, the result of which is error and false doctrine; therefore, we say, the evil originating from sin should not be blended or put for NATURAL EVIL, and NATURAL EVIL should not be called sin. Sins against physical law can be canceled by physical suffering; but sins against moral law can never be canceled by physical suffering, as *penence* of any kind.

W.— Why was this admixture of good and evil co-mingled in the existence of our nature?

S.— Well, sir, Jesus said he came "to destroy *him* who had the power of death, *ho is the devil.*" And there was but one

way to do it, which was to create a race of men through whom he could become known to His creatures, and through WHOM He could subjugate the wicked one. And to do so, He would have to blend good and evil in the material existence of this planet, which would be held in solution in the three kingdoms:—the GOOD, as good to which HE would adhere, upon the principle of attraction; and the EVIL, as evil to which, upon the principle of attraction, *Satan* would adhere; and both upon the principle of assumption became connected with humanity. For the further process, see the first book, or my DESIGN OF THE CREATION.

Again, as we see good and evil diffused throughout this globe, it must needs so be, in order for the perpetuation of the race, for the accomplishment of the design; consequently the whole animal world lives upon each other, which to some is evil, while to others the evil is good,—but in the ultimate will work for good. So we see the EVIL in nature *is not the result of the sin of Adam, nor of any other man.*

W.— Why, does not the Bible say of Adam: “Cursed is the ground; for thy sake briers and thorns shall it produce?”

S.— Yes, sir, it does! But we should know that those briers and thorns spoken of are the false religions and wicked institutions created by man at the instigation of the wicked one.

W.— What was the evil with which Adam was made acquainted by the fall?

S.— It was the knowledge of good and evil, as God knew would be the result of eating the fruit. The evil in nature, and in the condition to which he would pass—his experience in the cares and sorrows of life. His eyes were opened to see the future as God saw it,—the rise and fall of nations, the spread of evil among his race, their disparity, poverty, troubles, sickness, famine, pestilence, wars, and death, which appears to be the common lot of all.

CHAPTER IV.

THE WORLD.

W.— The world seems to be something much spoken of. Can thee tell me what it is?

S.— In the other volume I spake of the RIVER OF EDEN as producing four nationalities distinct from each other as to geographical location and use in the earth: The North American Indians, the black Ethiopians, the Chinese and the White race. So far as the four empires of the world are concerned, and the church of God in a kind of concern with them, those three other nationalities have had nothing to do; and so far as the Gospel is concerned, it has as yet very little to do with them. But the whole thing seems to be confined to the white race—the highest grade of humanity. And why?

In that department has ever been a contest, in, as it were, a *hollow square*, surrounded by the other three—not as participants, or even lookers on—but as if only to keep down the wild beasts while the combatants, in the bloody arena, would be contending for superiority; and will be, until the forces by which they are propelled—the principles of light and darkness—shall have embodied themselves in materiality, to lead the van in the great and last struggle for victory.

W.—When did the contest begin?

S.—If these two forces possessed an eternal existence, then it always was, and in time will be, until light and truth will overcome darkness and falsehood. God by ways most laudable, upon the principles of GOOD and EVIL existing in the creation, carries on His plans; and Satan by his principle of sin and the EVIL in nature, carries on his operations;—and thereby are wars and rumors of war, and as the Bible says, such are “determined to the end.”

The nations thus operating were the Babylonians, Assyrians, Medo-Persians and

Grecians, with other minor nations,—Egypt, Syria, Carthage and Rome, together with the other nations of Europe.

W.— I have heard much about the four great empires of the world. Can thee designate them, and tell me why nearly all the predictions in the Bible are circumscribed within the limits of the white race; and why those empires are so much spoken of to the exclusion of those other three races?

S.— Yes, sir, I can! And

FIRST. It was because GOD'S CAUSE was and will be more or less among and concerned with the WHITE RACE, but not particularly with the others; and

SECOND. Because among those nations a direct line of kingdoms and empires would rise and fall in regular succession, until the TIME for the people of the Most High to possess the kingdom—when “all kingdoms would become the kingdom of God and of His Christ.”

Ever keep it in mind that the church of God has been subject more or less to those

kingdoms, or interested with them in some way, and has been more or less sustained, oppressed, harassed or tolerated by them.

It first took its stand in the Garden of Eden; thence among the wild Antediluvians; thence out of the reach of man, sailing on the broad waters of the flood; thence to Assyria in the days of Tera and Abraham; thence to Egypt with the Canaanites in the days of Abraham; thence to Egypt in the days of Jacob and his sons; there in slavery in the days of Moses; thence to their own land in prosperity; thence carried captives to Babylon in the days of Zedekiah; thence delivered by Cyrus, king of Medo-Persia; thence distressed and her temple profaned by Antiochus, king of Syria; thence cut down and carried to Rome by Titus, where afterward she was sustained by imperial power, and tolerated by the other nations of Europe, and by the United States granted free toleration; thence she will return to Jerusalem, where she will *remain through time*. Now, sir, thus were *her peregrinations*, and in which her most

faithful patriarchs, prophets, ministers and her God have stood by her, and will until she will have produced the FRUIT intended, when God will take the entire supervision of her Himself and bring all the nations to naught, or to become subjects of His kingdom. But in the days of her sojourn with them, her WATCHERS prophesied of them, as to the rise and fall of their mighty empires.

The first was Babylonia, represented by the head of gold. The second was Medo-Persia, by the breast and arms of silver. The third, Grecia, by the belly and thighs of brass. The fourth, Rome, by the legs of iron and the feet of iron and clay. This was Daniel's interpretation of Nebuchadnezzar's dream. Those empires were shown to the king under the similitude of the most precious metals; because the king looked upon kingdoms in that light. But Daniel being of a different spirit, the same things were shown in vision to him under the *similitude of four of the most deperate of wild beasts.*

Daniel said he saw the four political elements agitating the world, and out of which arose four empires divers from each other, resembling ferocious wild beasts. "The first, like a lion, with eagle's wings. The second, like a bear, with three ribs of an animal between its teeth. The third, like a leopard with four heads. The fourth, like a dragon, having seven heads and ten horns, and teeth of iron."

The lion, he said, was the empire of Babylon; the bear, that of Medo-Persia; the leopard, that of Grecia; the dragon, that of Rome. And divine record agrees with historical facts, which say that Babylon was the first of the four empires of the world; that Medo-Persia was the second; Grecia the third, and Rome the fourth.

Daniel goes on to consider the heads and the horns of the dragon, and the little one arising up among the ten and plucking up three of them and reigning over the eight. History substantiates the facts, by considering *the seven heads* to be seven forms of *government in the Roman political body,*

and the horns as ten kingdoms constituting the empire, and remaining when *it* was divided in the fifth century.

Before its division it had broken down Grecia and subjected all the kingdoms which were once under the former empires, together with Carthage and all Europe. Its history explains the terribleness of its looks, and the havoc it made with its teeth of iron.

And in the eighth century it stood as follows :

- "1. Rome.
2. The Greeks in Ravanna.
3. The Lombards in Lombardy.
4. The Huns in Hungary.
5. The Almans in Germany.
6. The Franks in France.
7. The Burgundians in Burgundy.
8. The Goths in Spain.
9. The Britains.
10. The Saxons."

According to Bishop Newton,

In 727, the people of Rome placed the reins of the civil government in the hands of the

Pope, and then the little horn—kingdom noticed by Daniel took its rise, and was the last form of government, arising out of that political body. And it in the same century, having obtained the kingdoms of Ravanna and Lombardy, they constituted the beast of which John speaks; the other seven giving their power and strength to it.

Now, sir, search the most authentic history, and you will find an unbroken chain of imperial empires from Babylon to Rome. And then, find if you can, any other chain of kingdoms that will fill the prophesy. There is none !

W.— Daniel says, the lives of the first beasts were to continue, only their power taken away.

S.—Well, that is right! Chaldea and Assyria constituted the first; they as nations yet live, but have no empire; Media and Persia the second—they yet live; Macedon, Greece, Thrace, Asia Minor, Syria and Egypt, the third—they yet live as nations, *but that's all*; and of Europe, on this side of *Greece*, are still the fourth, under its seventh

head, as the beast of the sea, with a mouth speaking great things, and to continue 42 months=1260 years.

As Daniel was considering these things, he saw a LITTLE STONE fall upon the feet of the image, and break them, with the legs, the brass, the silver and the gold, to destruction and itself become a mountain which filled the whole earth. THIS is the kingdom of God, which is not of the world, that will bring those Euphratian worldly kingdoms to an end, in 1260 years from the rise of the seventh form of the government of Rome.

But, John speaks of another beast from a different source, (*i. e.*, not from the sea, but arising out of the earth,) which had two horns like a lamb. *He* spoke as a dragon, not as *the dragon*, but as a dragon. "And *he* exerciseth all the power of the first beast before him."

W.— Well, friend, what are we to understand by the beast of the earth, and by the wonders he will do?

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S.— Well, sir, this part of the subject is a very delicate one, and as those particular points of the prophesy are in the future, we as a nation will the better understand them when they come to pass. However, I will give a few leading items, as I see them.

FIRST. As the other governments or empires were pre-figured by wild beasts known to the prophet, this political body being dissimilar to any John knew, he had no name for it; but as to its politics, he spoke of them as horns, of which he was familiar. The BEAST, however, represented the Federal body politic and corporate of the United States of America, a form of government unknown to the ancients. The *two horns* are the *two parties*, of equal dimensions, and like those of a lamb, their power comparatively harmless, *both* running their time about equal, as FEDERAL AND DEMOCRACY, which have each alternately been ruling for near one hundred years, as follows:

Washington and Adams,	12 yrs.
Jefferson, Madison and Monroe	24 yrs.
Quincy Adams	4 yrs.

Jackson and Van Buren	12 yrs.
Harrison and Tyler	4 yrs.
Polk	4 yrs.
Taylor and Fillmore	4 yrs.
Pierce	4 yrs.
Buchanan	4 yrs.
Lincoln and Johnson	8 yrs.
Grant	8 yrs.
Hayes	4 yrs.

The Federal Republicans—44 years.

The Democrats—48 years.

Then counting the space of one term from gaining her independence to the inauguration of Washington in 1789, gives one term to the Federals, which brings the two parties exactly equal in 1880.

So far, the two parties as represented have been ruling alternately, and about evenly; and as has been, they will rule to the end of their days. So I wrote in '50, but it was not heeded, and now I say it again, that this nation will never be subjected to any other nation; neither will any one of its **POWERS**, denoted by the horns, destroy the other, *nor will a third power arise to destroy either*

of the existing ones; but the BODY WITH ITS TWO FORCES will remain, until the government will have done its do as a nation, spoken of in the divine prophesies.

But though the government is mild in her administration at home, when she speaks by national decrees, she speaks like a dragon,—not like the dragon, but like one. And even at home it will make an image to the beast of the sea, and cause a mark to be placed on the forehead or in the right hand of its subjects; otherwise none will dare to buy or sell;—the effect of which will cause a deadly persecution against all who will oppose it, and in which the two witnesses will be slain, and the *Man of Sin* will triumph for three years and a half,—when the spirit of life in them will revive, and the nations be gathered to the battle of Armageddon.

The number of *this beast of the earth* is the same as that of *Latinis*—1260. That is, his life—reign—will extend to the end of *the reign of the Latin beast*—1260 years *from its rise to its end*; at which time the

beast of the earth must with it go into perdition, whatever that may be.

W.— Friend, can thee tell when that will be ?

S.— I can tell what the Bible says in different places concerning it.

Daniel 8 ch. 13, 14, says from the treading down of the sanctuary to its cleansing will be two thousand three hundred days=2,300 years. If it could be known to a certainty when those days commenced, then we could tell when they would end. The *desolation* spoken of by Jesus, in Matthew 24 ch. 15, is the same kind of which Daniel spoke. He spoke of the kingdom of Syria under Antiochus, which was a little kingdom grown out of one of the divisions of Alexander's kingdom, and which is fully described by Daniel and the Macchabees as taking away the daily sacrifice and setting up the abomination which makes desolation—which was 168 years B. C.

Daniel 12 ch. 11, 12, gives another kingdom or little horn, which belongs to the Roman, but the one under consideration

came out of the Grecian goat. Therefore, we date the 2,300 days, equals 2,300 years, 168 years B. C. It is now 1879 plus 168, equals 2,047 years since the daily sacrifice was taken away. Now, 2,047 years from 2,300 leaves 253 years from the present year to the cleansing of the sanctuary. According to Usher's Chronology, Christ came in the 4005th year from the birth of Adam; and 4005 plus 1879 equals 5,884 years of the world past. Now 6,000 years minus 5,884 years equals 116 years to the Millennium, or last thousand years; and 253 years minus 116 leaves 137 years to the cleansing of the sanctuary, which will be about the end of the 6,000 years.

Now, sir, we will notice the reign of the little horn of the ten—the seventh form of government of the dragon Rome—for with his fall the world must come to an end.

The "time, times and half a time," noticed by Daniel, will apply to the reign of anti-Christ, which will last three years and a half. *Now, to know the date of the rise of the kingdom signified by the little horn of the*

ten, Daniel 7 ch. will enable us to know the time of its fall. For certainly its fall will be connected with the fall of all nations, for then will be the judgment of nations, not the general judgment.

In 727 the Roman Dukedom came from the Greeks to the Roman Pontiff; he having shook off his allegiance to the Greek Emperor; and in 755 he obtained the kingdom of Ravenna and became absolute temporal prince. In 774 he possessed the kingdom of the Lombards, and in 787 his supremacy was established by the second council of Nice. Then we see the dukedom of Rome, Ravenna and Lombardy constituting the kingdom of Rome in its seventh form of government—as the seventh head, as shown by Daniel; and *it* reigning over the other eight kings, denoted by the eight horns which it did not pluck up—incorporate within its own body. But being given into his hands for 42 months, each day for a year, equals 1,260 years. Then 1,260 plus 727 equals 1,987, at which time the kingdom of Italy must *fall*; and with it the republic of the United

States of America, and every other kingdom and men-made governments upon the earth. Then the **LITTLE STONE** spoken of by Daniel will fall upon the feet of iron and clay, of the image of Nebuchadnezzar, and break in pieces the iron—Rome; the brass—Grecia; the silver—Medo-Persia; the gold—Babylonia; and **ITSELF** become a mountain (kingdom) and fill the whole earth. And this “mountain (kingdom) of the Lord’s house shall be established above the tops of the mountains; and all people shall flow into it.” For “the knowledge of God shall cover the earth as the waters cover the deep.”

And now sir, if we can put dependence in history as to the rise of the Papal kingdom, we have determined the bounds of its existence, and the existence of this republic—the United States—for it must fall with the beast of the sea—Papal Rome.

Then the *sun*—ecclesiastical, shall be darkened, the *moon*—political, shall not give her light, and the *stars*, their subordinates—*priests, clergymen*, and politicians shall fall *from heaven*; and the powers of heaven—

imperial and ecclesiastical, shall be shaken and roll together like a parchment scroll.

Matthew 24 ch. 36: "But of THAT DAY and HOUR knoweth no man, not even the angels, but the Father only." Verse 22, he speaks of the days being shortened, for the elect's sake; not the Jews especially, but for His purpose according to election, that what He intended should be accomplished, otherwise there could be no "flesh saved." And in Romans 9 ch. 27, "He will cut His work SHORT in righteousness." "For a short work will God make upon the earth." And this is why the day and the hour no man knows. If the passage will apply to the end of the world, we cannot tell the year, nor the month, when the end will come. "But what I say unto one, I say unto all,—watch!"

When the seventh vial will be poured out upon the air (political world) its end must come.

THE SIGNS OF THE TIMES.

At a *certain* time the Apostles asked Jesus *what should be the sign of His coming and*

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of the end of the world. He answered them by saying: "Ye shall hear of wars and rumors of wars; nation shall rise against nation, and kingdom against kingdom; but the end is not yet." From the destruction of Jerusalem by Titus, down through the successive reigns of the Cæsars of Rome to the fifth century, and by the northern nations to the eighth; then by the Papal kingdom, there has been one continual roar of war, and "garments rolled in blood." From Persia to Britain nations have risen against nations, and even in the last century Europe has been almost one continual battle-field, while on this continent, from Peru to Canada, the war-whoop, the rattling of drums, the sounding of bugles and the thundering of cannon and glittering bayonets speak loudly as signs of the coming of the dreadful day noted by the Savior.

FAMINES, PESTILENCE AND EARTHQUAKES.

"And there shall be famines, pestilences and earthquakes in divers places." Commencing with the great famine which invaded Judea twelve years after this prediction,

and onward through many nations to an alarming extent, which seemed for a while to threaten the extinction of the race. Even Ireland, only a few years ago, in a very short time lost by it 1,000,000 of her inhabitants; and China is only now recovering a little from its dreadful ravages.

PESTILENCES

have at various times and places raged to an alarming extent. In the reign of Gallus and Volutian, a pestilence arising from Ethiopia spread through the Roman provinces, and for fifteen years incredibly exhausted them. And in the reign of Galimis the pestilence was so great that 5,000 died in one day, and it so wasted the inhabitants, that the land lay uncultivated and the country uninhabited; that the wild beasts so increased that 500 wolves entered into one town. And the two visits which the cholera made to our globe within the present century, speaks loudly as a sign of the coming day. And other cases of pestilence within the last century or two, may have their place in the *chain of these events.*

PERSECUTION.

"Then shall they deliver you up to be afflicted." Persecution commenced against the Christians before the destruction of Jerusalem, and has been carried on to the present day. The Apostles all suffered martyrdom—but one died in the ordinary way. Three millions were put to death under the Pagan emperors; and by Papal Rome, sixty millions have been martyred for dissenting from established usages. England, France, Spain, Turkey and other surrounding nations are crimsoned with the blood of martyrs; Christians and Jews have been hunted down and murdered, as being unworthy to live upon the earth. The word THEN will apply to the last persecution by the image of the beast of the earth.

FALSE PROPHETS AND FALSE GODS

have appeared among the people in all the religious countries, the United States not excepted, and have deceived many; and the love of many is growing cold. And there *have been*

FEARFUL SIGHTS IN THE HEAVENS,
 among which was the falling of the stars, as
 it was called, in 1833. No difference as to
 constructions, or natural causes, the phe-
 nomenon answers as a sign of the coming day.
 Also, before the falling of the meteors the
 sun had a black spot in it, and shone green
 for a day or two. And in 1780 the sun was
 dark for nearly a whole day. And frequently
 there have been seen vapors having the
 appearance of blood, or bloody clouds arising
 in the North and passing to the middle
 of the heavens, then splitting and one-half
 passing to the East and the other to the
 West; and at other times compassing the
 whole heavens, passing upwards from every
 part of the horizon to the center, and there
 disappearing through, as it were, a funnel-
 shaped passage, as though passing into another
 region. Such appearances have occurred
 when the sun had passed far below
 its setting, and a different thing entirely
 from the common redness at sunset.

I am familiar with all the signs which
hung over Jerusalem before its destruction;

and the *blazing stars* which hang over countries before their wars and calamities;— *that* before the war of 1812, *that* before the Mexican war, *that* before the Oregon war, *that* before the Minnesota massacre by Little Crow, and the *one* which hung over the Northern States and set in the South just before the rebellion, and the *other* just before the death of Douglas, which signified the trouble between the two parties—a thing theretofore unknown in the republic. Also other wonders in the heavens fore-shadowing the rebellion and its results.

Famine, pestilence and earthquakes are the result of natural causes, as they are called, yet they are given for signs.

The Northern lights are of modern origin, and may be the result of natural causes, yet they may exist as signs.

Mr. Palmer, in his experience says he “beheld a lamb in the heavens and a dragon stood before it; he beheld till the dragon *decreased to disappearance while the lamb retained its full appearance.*”

Mexican papers state that "after the earthquake at 12 o'clock in the day, was seen in the sky, between the West and North a very perfect image of the crucified Savior, which lasted half an hour, during which time more than 2,000 persons who were in the market place prostrated themselves, performing acts of contrition, and calling on the Lord with shouts of mercy. The above paragraph is from the official report of the Alcalde of the city to the Governor of State of Jalisco."

Mr. Jones, in a work on the prophecies, says : "In the heavens was observed one of the most magnificent specimens of the falling stars and Northern lights witnessed for many years. The first indication of it, was ten minutes before 10 o'clock, when a light crimson, apparently vapor, rose from the Northern portion of the hemisphere and gradually extended to the center of the heavens, and fifteen minutes past ten the whole from East to West was one vast sheet of light, which had most alarming appearance, and was like that occasioned by a terrific fire, which varied considerably, at one

time seeming to fall, and directly after rising with intense brightness. There was to be seen mingled with it, volumes of smoke, which rolled over and over; and every beholder seemed convinced that it was a tremendous conflagration. The consternation in the metropolis, was very great. Thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker street, Farmington street, Walting street, Waterloo road, and those belonging to the West of England station,—in fact every engine in London were loosed and galloped after the supposed scene of destruction with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Holloway, before the error was discovered. Those appearances lasted for some time, and toward morning the spectacle became one of more grandeur. At 2 o'clock in the morning the phenomena *presented a most gorgeous scene, and one very difficult to describe.* The whole of

London was illuminated as light as noonday, and the atmosphere was remarkably clear. The southern hemisphere, though unclouded, was very dark, but the stars, which were innumerable, shone beautifully. The opposite side of the heavens was very clear, and presented a singular but magnificent contrast, the light being very vivid. There was a continual succession of meteors, which varied in splendor, and which seemed formed in the center of the heavens, and spread till they seemed to burst. The effect was electrical. Myriads of small stars shot out over the horizon and darted with that swiftness that the eye could scarcely follow the track, then seemed to burst, and throw off a dark crimson vapor over the entire hemisphere, the colors being most magnificent. At half past two the spectacle changed to darkness, which on disappearing displayed a luminous rainbow in the zenith of the heavens, and around the ridge of darkness that overhung the Southern portion of the country. Soon afterwards columns of sil-

very light radiated from it. They increased wonderfully, intermingled with crimson vapor which formed at the same time, and when at full height the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o'clock, when all died away."

Thus there have been famines, pestilences, earthquakes, wars and fearful sights in the heavens, declaring the notable day of the Lord in the end of the world.

PEACE.

"Many will cry peace," just before "sudden destruction." The Evangelical League and National Peace Congress, will also foretell the nearness of that day. Notwithstanding the sacredness of peace, yet Jesus said He "did not come to send peace on the earth, but a sword." And why? Because "there is no peace to the wicked, saith the Lord." And because there is not, never has been, nor can be a national confederacy founded upon the principle of *peace*; for all temporal governments are *established* and sustained by the sword.

Therefore they are not able to introduce and sustain that peace and happiness promised in the Bible, to the nations of the earth. Neither is that principle existing in the visible ecclesiastical combinations of earth, from the fact that each is a body politic and corporate, and thereby so interwoven with politics as to become a part and parcel of the political body. Therefore, both the ecclesiastical and political must undergo a renovation and change of circumstances, as nationalities in order to become heirs and citizens of the kingdom of God, when it will be established on earth. And as they will not in this age come under the divine requisitions, "war is determined to the end," and "they who live by the sword must die by it."

GENERATION.

"This generation shall not pass away until all these things shall be fulfilled." The correct definition of the word *generation* is a genealogy—lineage—race; and this definition perfectly harmonizes the passage with its *whole connection* of Christ's coming and *of the end of the world*. Christ called the

Jews a "generation of vipers," and said they had killed the prophets, when those prophets had lived several hundred years before that day. He also said all the blood shed from that of Abel to that of Zacharia should be required of that generation. And in this expression He includes *that race* of men, outside of those of His people;—even the Pharisees and Sadducees who had become religiously confederated with the Greeks—the outside world—who were of the children of men and of the same principle as that of Cain. He also said they were wiser as a generation than the children of light. So it is easily seen that the Jews were a wicked, worldly-minded race; and as such a race, would not pass away—become extinct as a people—until the Lord would come, and the world come to an end. The Antediluvians fell when they became ripe; the cities of the plain when they became ripe. Also, Babylon, Nineveh, Tyre, Carthage, the Edomites, Canaanites, and others, *together with Jerusalem.* And when the *white race*, which has always had the pre-

eminence, becomes ripe, it will fall, and its glory—with all its magnificence, its stately edifices and such—become heaps of ruins as those of the old world, or sunk as the cities of the plains, “and be found no more at all.” “The measuring line shall be lain upon them,” and the angel with one foot at the capital of this nation and the other at Rome, will lift up his hand toward heaven and swear by the Highest that *their time* shall be no longer.

CHAPTER V.

THE MANNER OF THE END OF THE WORLD.

W.—What will be the manner of the end of the world?

S.—The end of the world will not be the annihilation of the natural sun, the moon and stars; neither will it be the *conflagration of this globe*; nor will the king of day

hide in darkness, the queen of night turn to blood, nor the stars leave their fixed abode. But the sun—ecclesiastical—shall be darkened, the moon—political—be turned to blood, the stars—their subordinates—fall as untimely figs, and heaven—imperial—shall roll together as a parchment scroll, and the works of men be brought to an end.

The prophet Habbakuk saw the whole scene acted out, as noticed in his 3d chapter. Speaking of the approach of God on His way to the battle of Armageddon, he says: "Before Him went the pestilence, and burning coals went forth at His feet. He stood and measured the earth. He beheld and drove asunder the nations; the everlasting mountains (empires) were scattered, and the the perpetual hills (Havillians, Ethiopians and Chinese) did bow. I saw the tents of Cushan (the Ethiopians) in affliction, and the curtains of the land of Median did tremble. THOU didst march through the land in indignation. THOU didst thrash the heathen (*Gentiles*) in anger. Thou wentest forth for *the salvation of Thy people*, even for sal-

vation with Thine Anointed"—His fellow.
 "THOU woundest the head out of the house
 of the wicked, by discovering his foundation
 to the neck."

Joel 3 ch.—"For, behold, in those days
 and in that time, when I shall *again* restore
 the captivity of Judea and Jerusalem, I will
 gather *all nations* and bring them down to
 the valley of Jehosaphat and will plead with
 them there for my people and for my herit-
 age, Israel, *whom* they have scattered among
 the nations and parted my land. Proclaim
 ye this among the Gentiles; prepare war,
 wake up the mighty men, let all the mighty
 men of war draw near; let them come up.
 Beat your plowshares into swords, and your
 pruning hooks into spears. Let the weak
 say, I am strong. Assemble yourselves and
 come all ye heathen and gather yourselves
 round about hither." "Let the heathen be
 awakened and come up to the valley of Je-
 hosaphat: for there will I set to judge the
 heathen round about. Put ye in the sickle
 for the harvest is ripe." "The press is full,
the vats overflow; for their wickedness is

great ; multitudes, multitudes in the valley of decision ; for the day of the Lord is near in the valley of decision." And this agrees with Ezekiel.

Ezekiel 38 and 39 chs.—"Son of man set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him. And say thus with the Lord God, behold I am against thee, O Gog, the chief prince of Meshech and Tubal. And I will turn thee back, and put hooks in thy jaws and bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords. Persia, Ethiopia and Lybia with them; all of them with shield and helmet. Gomer and all his bands; the house of Togarmah (Russia) of the North quarter, and all his bands: and many people with thee. Be thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a *guard unto them*. After many days thou *shalt be visited*: in the latter years thou

shalt come into the land of Israel." "Thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. Thus, saith the Lord God, it shall come to pass, that at the same time shall things come into thy mind and thou shalt think an *evil thought*, and shall say, I will go up to the land of unwalled villages. I will go to them that are at rest, that dwell safely without walls, bars or gates, to take a spoil, and to take a prey. Thus saith the Lord God, art thou he of whom I have spoken in old time by my servants—the prophets of Israel, who prophesied in those days, many years that I would bring *thee* against them?" Now "I will call for a sword against him." "And every man's sword shall be against his brother" (own party). "And I will plead against him with pestilence and with blood, and I will rain upon him and upon his bands, and upon the people that are with him an overflowing rain, and great hailstones, fire and brimstone." "And I will turn thee back, and leave but the sixth part

of thee." "Thou shalt fall upon the mountains of Israel, thou and all thy bands and the people that are with thee. I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field, for I have spoken it, saith the Lord God." "Behold it is come and is done, saith the Lord God; THIS IS THE DAY whereof I have spoken."

The Revelator John was shown the same, in the 20 ch., where he says: "I saw heaven opened and beheld a white horse, and HE that sat upon him was called faithful and true, and in righteousness He doth judge and make war. His eyes were like a flame of fire, and on His head were many crowns. And the armies which were in heaven followed Him upon white horses, and out of His mouth goeth a sharp sword that with it He should smite the nations and rule them with a rod of iron. And hath on His vesture and on His thigh a name written: *ing of kings* and Lord of Lords. And I *the beast and kings of the earth* and their

armies gathered together to make war against Him that sat on the horse, and against His army. And the *beast* was taken and with him the *false prophet* that wrought miracles before him with which he deceived them that received the mark of the beast, and them that worshipped his image. And both were cast alive into the lake of fire burning with brimstone, and the remnant were slain with the sword of Him that sat upon the horse, and all the fowls were filled with their flesh."

Isaiah had a view of the same scene, as shown in his 63d ch.—"Who is this that cometh from Edom, with dyed garments from Bazrah, glorious in His apparel, traveling in the greatness of His strength?" When answered, "I that speak in righteousness, mighty to save." "I have trodden the wine-press alone! and of the people there were none with me: I will tread them in mine anger and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiments, *for the day of vengeance is in my heart and*

the year of my redeemed is come." Therefore, "I will tread down the people in mine anger, and make them drunk in my fury, and bring down their strength to the earth." This chapter is not to be applied to the scene of Calvary, as some suppose, but to the valley of decision.

Again, Rev. 16—"And the sixth angel poured out his vial upon the great river *Euphrates*, (*Caucasians—Europeans—White Race*) and the waters (different divisions) thereof were dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, the beast and the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings (nations) of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty. And they were gathered to a place called in the Hebrew tongue *Armageddon*."

"And the seventh angel poured out his *vial into the air*, and there came a great *ice out of the temple of heaven* and of

the throne, saying *it is done*. And there weae voices, and thunders and lightnings, and an earthquake, such as was not seen since man was upon earth, and the great city, mystic Babylon, was divided, and the cities (other orders) of the nations fell, and great Babylon came in remembrance before God to give her the cup of the wine of the fierceness of his wrath." "And there fell upon men a great hail out of heaven, every stone about the weight of a talent (a hundred pounds) and men blasphemed the name of God because of the plague of the hail." For further evidence we will call on

Zach. 14—"Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle, and the city shall be taken and the houses rifled, and the women ravished, and half of the city shall go into captivity; but the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations as He fought in the day of battle."

Now, sir, I say that there never was a battle at Jerusalem that all nations were engaged in! Nor never was there a conflict against Jerusalem in which half of the city went into captivity and the remainder left. No, sir! When the king of Babylon took it he took all but a few poor, old and decrepit, and when the Romans took it, they took all—made a clean sweep. Neither will it apply to Antiochus, for he did not bring all nations against the city; his army consisted of Syrians and Macedonians. Nor did any of those armies turn against themselves. Therefore the prophet had in view the battle of Armageddon—the end of the age. Now hear from

Matthew 13—"He that soweth the GOOD SEED is the son of man (Christ); the field is the world; the good seed are the children of the kingdom; but the *tares* are the children of the wicked one, the *enemy* that sowed them is the *devil*. The harvest is the end of the world, and the reapers are the angels. *As therefore, the tares are gathered and burned in the fire, so shall it be in the end*

of this world. The Son of Man shall send forth His angels and they shall gather out of His kingdom all things that offend, and shall cast them into a furnace of fire, where shall be wailing and gnashing of teeth."

Rev. 14 ch.—"And the third angel followed them, saying, with a loud voice, if any man *worship the beast* or his *image*, and receive his *mark* on his *forehead* or in his *hand*, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation, and he shall be tormented with fire and brimstone."

"And I looked and behold a white cloud and upon the cloud one sat like the Son of Man, having on his head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud, thrust in his sickle on the earth and the earth was reaped." "And the vine of the earth was cast into the great wine-

press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even to the horses bridles for a space of a thousand and six hundred furlongs,"—200 miles.

W.—Friend, tell me who this Gog and Magog is, that will be so active in the last days.

S.—Magog, Meshech, Tubal and Gomer were the *sons* of Jepheth; "by those were the isles of the Gentles divided," who at this time live in the north quarters,—which includes Italy, many of the nations north and northwest. I will commence with the Trojans which was a powerful people of the lineage of Jepheth. When their city was destroyed by the Greeks, Romulus and his brother, descendants of the Trojan kings, found their way to the hills of the Tiber, and there founded their empire which grew to be the mistress of the world, and denominated by Daniel the *fourth beast*, and by John the *dragon*. And under her seventh form of *government*, designated as the *beast* of the *sea*, to whom the dragon gave his seat and

great authority. And by Ezekiel, called Magog, the chief prince or principle one of the descendants of Jepheth. Gomer's bands are other nations of Europe, as the Greeks, Scotch, Irish, Welsh and French, from whom sprung some of the people of the United States, with the Northern provinces. These are the nations which stand most prominent in the world in these latter days, and to which the attention of the prophets was directed, and out of which will come the three unclean spirits—the spirits of devils, working miracles, and going to the whole world to prepare it for the great battle of Armageddon. The world here includes only the white race.

That *beast* government is *that* of Italy, with France, Spain, England and others connected with Italy as the ten horns of the dragon.

The false prophet is that system of religion palmed upon the race, as *that* called philosophy, Mohammedanism, Deism and Spiritualism.

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The day is not far distant when the above named nations will become in some way or other in league, and cry peace, peace for awhile; and the Jews by them encouraged to return to their own land. Then will the *Man of Sin*—the full developement of the mystery of iniquity, be revealed; and those allied nations be prompted by *those spirits of devils* to fight against Judea.

W.— Why, what will induce the nations to fight against the Jews?

S.— What has induced them to try for thousands of years to extirpate that people? And there will be two causes:

FIRST. The wealth of the entire Jewish people will be there, which will be immense. The gold and silver of the three millions of them, who mostly are merchants and bankers, together with that of the Rothschilds, which, when gone from England, will stir up the wrath of that turbulent nation, and thus war will be declared; and

SECONDLY. At that time the PERSONAGE *whom the Jews will call their MESSIAS will be among them, as the great and last proph-*

et, which will create no small stir in Turkey and among those Mohammedans in Judea; also, among the Gentile Christians in that land, for the popular church there will reject the Shiloah, as the Jews rejected Christ. And *that spirit* will pervade the church everywhere, and which in league with the nations, will rally to the battle in order for the extirpation of the Jewish people, together with their Messiah, as a false prophet as they will suppose.

The *Man of Sin* will figure before the mighty army as their chieftain, the SHILOAH with the Jews at Jerusalem with a great chain in his hand and the key of the bottomless pit, will be waiting for *him*; and his hosts, who will be prompted by the spirits of devils, marching to the battle of Armageddon, to fall on those mountains, and to be eaten by the beasts and birds; which will bring an end to Mystic Babylon and the religion of the nations. And the *Man of Sin* chained by the mighty Angel—God—and thrown into the bottomless pit and *locked up for a thousand years.*

Zach. 11 ch. 8, "Three shepherds shall be cut off in one month," that is, in the time of 30 years, which will be the Thyatirian, the *Sardus* and the *Laodicean* divisions of the church, in confederacy with the beast, false prophet and the dragon; *two* of whom, viz., the *beast* and the *false prophet*, will be put in the *lake of fire and brimstone*, while the *Man of Sin*, who always had his seat with the dragon, shall be imprisoned for the thousand years.

Then the "staff of beauty will be broken," which will be the dissolving of the covenant which was made with all people, which will bring all political and ecclesiastical affairs to an end. "And a mighty angel will take up a stone like a great millstone and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down and be found no more at all; and the voice of harpers, musicians, and pipers, and trumpeters be heard no more at all in thee. And no craftsmen shall be found any more at all *in thee*. And the sound of a millstone shall *be heard no more at all in thee*. And the

light of a candle shall shine no more in thee. And the voice of the bridegroom and of the bride shall be heard no more at all in thee. For thy merchants were the great men of the earth, and by their sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Now, my friend, this is what the Bible considers to be the end of the world. The end of all kingdoms of men; the end of all ecclesiastical bodies of men; the end of all creeds, disciplines and confessions of faith. The end of all infidelity, atheism, spiritualism and paganism. The end of all monopolies. The end of all disparity between the rich and poor. An end to all inequality. An end to rule and authority of the white race.

W.— Will the end of the world as thee explains it be an end to all people living?

S.— Why no! Did I not give thee Scripture that of the nations that will come up *against* Jerusalem to battle, all would *fall* except the sixth part? Therefore the

sixth part will be left. The Chinese, Japanese and other eastern nations will not be there. Nor the North American Indians. And twelve thousand of each tribe of Israel will not be cut off. And many in various parts of the earth will not be cut off. But all of every nation and people who will not acknowledge God in the way He dictates at that time, will be destroyed by the plague which will follow the war, and which will be noticed.

In forty years after Christ the Jews were cut off from their own land and religious rights. And in thirty years from the gathering of that army &c. &c., will those three divisions of the external church—as shepherds, be cut off, as false shepherds of Christ's church or people.

CHAPTER VI.

THE BIBLE AND THE CHRISTIAN CHURCH NEVER CAUSED ANY BLOOD TO BE SHED.

W.— Friend, I have often heard it said that the Bible and the church has caused more blood-shed than all other systems in the world; what do thee think, is it so?

S.— No, sir, it is not so! I say it is not the case in the common acceptation of the word, because there has not been a place or a position of the church with which I am not acquainted, nor a campaign of war departments that has not come under my notice; therefore, I say it is not so. But MUCH BLOOD OF THE CHURCH has been shed at the instigation of Satan and wicked men.

The Bible and the church of God is an institution of light and peace to men of good will, therefore are the *hosts of darkness arrayed against it in contest.* And all the

blood that has been shed within its pales, from THAT of Abel to the last drop that will be shed, will have been done by ITS enemies, either within or without its own circles ; for, often within her *visible circles* are her most deadly foes, which, as wolves in the garb of sheep, make, or cause to be made, most deadly havoc among ITS members. But, such are not the church of God, but are the children of the devil, because his work they do,—as Christ told the Jews.

Jesus of Nazareth, a pure non-resident, gave his followers—the church, command to be subject to the powers that be,—to live above and free from all contentions ; which they did to the days of Constantine, wading through as it were, the blood of three millions of her members, who fell at the instigation of the emperors of Rome. And after which, when that wicked party within itself assumed the reign of the civil government, sixty millions more of her members fell victims by their bloody hands. And all blood shed by outer circles, infidelity tries to *to palm upon the Bible and Christ's church,*

not knowing of the two circles of the church—the visible and the invisible.

The Bible and the Christian church have never shed the blood of any; they have always been on the defensive and ever will be. But in the ratification of the institution, a clean sweep will be made of all the aggressors,—but not by the Bible or the church.

Who caused destruction of the ancient cities and people, as Nineveh, Babylon, Egyptians and others! Not the church! Who prompted Alexander to fight for empire twelve years? Not the Bible nor the church. Did they cause those bloody wars and all the bloodshed in the campaigns of Napoleon? No, sir! Who erected those bloody guillotines in Paris and all over France? Was it the Bible and the church?—It was the Jacobins—Atheists and Infidels! Was she the cause of the destruction of Jerusalem by the Romans? and of the three Punic wars between the Romans and Carthaginians, which lasted seven hundred years? No, sir, she had nothing to do with

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them! Was she the cause of the rebellion of the South, and the four years of blood and carnage of that struggle? No sir! Who will say it? No one, but he who forges lies against the Bible and the church, or some one who talks after him without a knowledge of history.

Who shed the blood of those innocent children in and about Bethlehem? Was it the Bible and the church? It was a wicked king—an usurper of the throne of David—in order if possible to destroy the Bible and the church!

Now, sir, consider the three millions of martyrs of the church whom the Roman emperors destroyed; the sixty millions of the church whom the usurpers in the outer circle of the Papal church, or properly speaking, the rulers of the Papal kingdom, destroyed; and the many thousands in France by infidelity, and *that* shed by all the wars in the world, of which the Bible and the church has had nothing to do, and *then say the Bible and the church have shed more bloodshed than all other insti-*

tutions; because the Israelites after refusing to have God rule over them, in choosing a king, like other nations, who, in the outer circles of the church became political as others and fought like other nations, and because political rulers in the Papal kingdom as members of the Papal church, were war-like and cruel as other worldlings. I say the Christian church under the name of Cathôlic never shed any blood, but sixty millions of Christians—her members—were martyred by wicked rulers of the political kingdom.

They with other kings and rulers, gather "together to take council against the Lord and against His anointed, saying, let us break their bands asunder and cast their cords from us." And this is the cause of the strife,—the cause of bloodshed—their own covetousness, their own selfishness.

Satan has instigated empires, kingdoms and confederations in order to oppose the ways of God; as *he* said to Christ, they were all his, and he would give them all to Him *if He would acknowledge him His sover*

eign. But as in every kingdom is a mixture of educational bias, in consequence of an equal susceptibility to good and evil, the good spirit will always have some on his side, even among the rulers; therefore God is enabled to rule among the nations, especially such as His people are more or less concerned with, as the kingdom of Babylon and that of Medo-Persia, parts of Europe and this government. But in the general the devils and wicked men are they who always have followed the holy lineage in order to DESTROY CHRIST AND THE SHILOAH. For a full description of which see my work on the "Design of the Creation of Man."

W.— What will be the condition of the Christian church and other institutions at the end of the world?

S.— Well sir, I will

FIRST, show the condition of the Christian church;

SECONDLY, the condition of all other religious and semi-religious institutions;

THIRDLY, the condition of the political world; and

FOURTHLY, the condition of the church of God, in the ratification of the New Testament.

First.—To see the condition of the external Christian church at the end of the world, we must look back to the condition of the external Jewish church in the ratification of their law. Their law demanded rites, ceremonies and sacrifices, while the Shekinah dwelt with the Cherubims over the Mercy Seat, but when He left that place to become incarnate in Mary, to be born of her, the sacrificial offerings were to be there no more; having CENTERED IN HIM—the person of Jesus of Nazareth, and to Him in personality all worship and sacrifices were due. Therefore He stood in the temple and cried, “If any man thirst, let him come unto me and drink.” Having passed from the scene of visible sacrifices and offerings, He commanded the true worshippers to worship Him in spirit and in truth. And He being the CHIEF GOOD of the law, abrogated all sacrificial rites, and instituted the Gospel. But the Jews as a

body, under the influence of their priests and elders, who having become poisoned by the dogmas of the Platonic and Epicurean schools, lost sight of the Divinity—the CHIEF GOOD of their law, and instead of following it, not only to the grave, but also to the resurrection, they remained at Jerusalem and in the temple, offering their sacrifices and polluting themselves, not only 33 ½ years during His stay among them, but also, for 40 years after His ascension; and during which time, under the influence of the *wicked one*, their temple being continually filled with devils, who took possession of it as soon as Jesus left it, and held it until the city, the temple and the people as a nation were destroyed and left without a habitation upon earth. And as with the Jewish church, so with the Gentile church.

When Jesus left for the higher regions He sent the FATHER—the “other parent,” to the church to lead, qualify, defend, and keep it faithful in the observance peculiar to it, *through its allotted period*—Gospel dispensation. And when that period will produce

the righteousness of faith—the ratification of the Gospel,—the Deliverer out of Zion, He will in visible personage be with the sanctified and chosen of the twelve tribes of Israel and the “remnant of Christ’s brethren from the Christian church, who will gather to Israel, and with them follow the CHIEF GOOD of the Gospel,—the fountain of living waters. While the *Gentile, outward church en masse*, will, like the Jews, through the influence of the *mystery of iniquity* in its *latest forms*, follow the *Man of Sin* into all the fantastic allurements peculiar to his reign, supposing the Holy Ghost to be in their assemblies, their churches, and pleased with their offering, when they will be as far from him as the Jews were from Christ. And so they will continue until the battle of Armageddon commences and involve them in the common ruin of that day. When, like the Jewish church, their bodies—politic and corporate, will dissolve, their temples be demolished, their fantastic and rich dramatic show of religion and fun be wiped out of existence, and be found no more at all.

W.— Why, friend, I thought the gates of hell was not to prevail against it ?

S.— Well, the gates of hell will not have prevailed against it. Its CHIEF GOOD will have come out of it. It will have produced ITS FRUIT,—the “fruit of the vineyard,”—the “WHEAT.” Then the external body—the visible church—the *chaff* will be blown away. They will not believe, but, Jew-like, will, to the last day of their present existence, cry, the church, the church of God are we, and go on with their

MANIA FOR CHURCH AMUSEMENTS,
and the infection will spread far and wide, and civil amusements, fun-making and pastime will be the great attractions to allure the young, not to Christ, but to social intercourse for the benefit of the young folks, who will run more and more to the entertainments, wherever there will be an open door. And by those plays, games and civil frolics, all Sunday-school impressions and religious thoughts will wear away out of the *mind*; *faith in Jesus* and hope for salvation *will depart from them*. And those leaders,

the ministers who lead the van, will have their blood upon their skirts and as shepherds of the flock be judged unworthy of eternal life. Better for the church to do without her superfluities than to gamble and frolic to liquidate the claims, which will be the price of millions of souls.

Such things in the church seems to be the fulfilling of Paul's prediction of the falling away in the church, which would take place just before the revealing of the Mystery of Iniquity. And yet there will be no reform.

Secondly.—As with the chaff of the Gentile church, so will it be with all other religious institutions. They will have filled their day,—Paganism will have filled the place for which it was intended,—the Oriental and Grecian philosophisms will have done their do in the corruption of the Jewish people and the Gentile church,—Mohammedanism in Arabia will have done its work as a false institution,—Epicureanism in its forms of *Atheism*, *Deism* and such will have done *its work* under the influence of its father—

the devil, and will pass away to be known no more upon the earth.

Thirdly.—The political world will meet the same fate. It will have done its work in the outer circles of time's active scenes, and pass into the background, with all other active excretions, and "hide forever for fear of the Lord and the glory of His power."

Never again will a Euphratian king wear a crown nor sway a scepter over nations; for "the kingdoms of this world will become the kingdom of God and His Christ."

No more will bugle sounds, war drums and martial pomp be seen nor heard; the booming of cannon and smaller arms, with glittering of swords, the trampling of horses and garments rolled in blood will pass away. And the people "beat the swords into plowshares and their spears into pruning hooks; and learn war no more."

Fourthly.—The condition of the church of God in the ratification of the Gospel—New Testament. Jesus being the end of the law of righteousness, all believing Jews followed *im*, and remained in the holy lineage, con-

stituting the church under the direction of Christ and His apostles, received the Gentiles as participants of its benefits, and to whom the vineyard was given for a period, in order for the revealment of the righteousness of faith; which, when done, their time will be out, having stood only by faith as the wild olive, could remain as a visible organization only to the ratification of the Gospel, which would be their fullness. Then the remnant of Christ's brethren will follow the SHILOAH to Israel, who will exclaim, "Lo! this is our God, we have waited for him!" Then will the remnant of Christians—the INVISIBLE CHURCH—the remnant, together with the 144,000—12,000 of each tribe of Israel, who being brought into the New Covenant, constitute the church. And when the contest—the battle of Armageddon—will be over, stand on the Mount Zion, with the Shiloah, and under the supervision of the twelve apostles enter the glorious Millennium,—the dispensation of peace for a thousand years, with none to molest, or *make them afraid.*

W.— How is it that the church is so much split up and so split up in her doctrines?

S.— Well, sir, that is because she has, like the ancient Jews, adopted the customs and doctrines of the heathen; and error and truth always being at antipodes, each is struggling for victory.

W.— Who introduced false doctrines into the church?

S.— They were introduced into the church in the first century, by converts from the Stoics, and cherished by *Origen*; and by *Tertullion*, who, having studied all literature and passed through the circle of progressive science, becoming well acquainted with heathen philosophical usages, introduced the notion of *penance*, and that widows should not marry, but always *pray* for the soul of their deceased husband, and also introduced *abstinence*.

St. Cyprian at Carthage introduced four degrees of *penance*, for several years' *continuance*, and maintained that Christ *built* his church upon St. Peter, and gave the pow-

er of the *keys* to him; and maintained that the church believed the saints in heaven *intercede* for us before God. He was also of the philosophical schools.

Dionysius, the doctor of the church, and of the philosophical school at Alexandria, having gone through the circle of profane learning, became a scholar in the school of Origen, and a bishop in Alexandria, and was famous for opposing heretics.

Origen was a scholar of the *celebrated philosopher—Amonius Sacas*.

St. Hilary held the church to be one, *out of which*, as out of the *ark* of Noah, *no one* can be saved. He maintained *that* the holy angels, patriarchs and prophets protect the church; attend and succor the faithful and *carry up their prayers* to the heavenly Father.

St. Paulinus continually prayed to St. Felix to recommend his petitions to God, and to be his protector before His throne, especially at the day of judgment.

St. Augustine speaks of *purgatory*, and strongly recommends *prayer and sacrifices* for the repose of the faithful departed. Speaks

of *holy images* of Christ, St. Peter, Paul and St. Stephen, and recommends *doing penance*.

By the preaching of Frumentius—bishop, and a pastor of Ethiopia, in the fourth century, caused thousands of monks and hermits to people the deserts and form themselves into monasteries. And St. Anthony of Egypt, was the first patriarch and author of monastic life in the eastern parts of the church, who spent his days in *penance* and *mortification*, and attracted immense numbers of disciples from the neighboring countries, and the progress they made became the admiration of the world. And Pashomius reduced to writing the rules for monastic life.

Theodoret explains how the *souls* of martyrs in heaven with their choirs of angels are our protectors and *mediators* with God ; and says that the veneration which Christians pay to saints are different from that paid by the heathen to their gods.

Now, sir, here are facts taken from the *condensed history* of the church, by *Mahon*, printed in Baltimore, Md.

Those fathers and saints of the church as you see, descended from the Platonic schools and disciples in succession of *Amonaius Sacas*, who first blended the Platonic philosophy with the doctrines of the Gospel. And every sentiment here noticed belongs to heathenism, not to Christianity; not from the Bible. And though the Catholic church is not accountable for their introduction, yet *that ministry* is accountable for their retention in the church. Though they were in the church under its Pergamus administration, yet the Thyatirian ministry, as the angel of that church is addressed by John, and condemned for their observance.

To make this thing plainer I will show you the Gospel church in its seven grand positions as the seven churches of Asia, as given by John.

He says, the seven candlesticks are the seven churches, and the stars are the angels of those churches. And now, sir, understand that the seven candlesticks were in or *belonged to one body*; and according to *John's reproof* to the angel of each church,

the angel of one was not the angel of any of the others; therefore, the ANGEL of each church was addressed individually. The *angel* was the ministry and rules of the church, which was the cause of the wrong, when there was wrong.

Angel of the CHURCH AT EPHESUS. The word Ephesus means ARDENT DESIRE, and belongs to the apostolic period.

The word SMYRNA denotes MYRRH or *bitterness*, and belongs to the period after the apostles in its time of the ten persecutions, by which THREE MILLIONS suffered martyrdom, by heathen Rome; and the *ministry* of THAT CHURCH was addressed.

Pergamus means *high tower*, and belongs to the period of the church from Constantine, until the church became under Papal rule. In that period the *angel—ministry—*became vain and many wrongs were introduced and cherished.

Thyatira means a *corrupt sacrifice*, and the *angel* of the CHURCH of that period was its *ministry and misrule*, of which John so wonderfully complains, and by which so much

havoc was made among ITS MEMBERS by *outward usurpers—ecclesiastical and political rulers.*

Sardus means the *remainder*, and belongs to the GREEK CHURCH, after its separation from the Latin.

Laodicea means *judicature of the people*, and belongs to the Calvinistic Congregational CHURCHES, which work according to one platform—the WESTMINSTER confession of faith.

PHILADELPHIA means BROTHERLY LOVE, and will be the seventh and last position of the CHRISTIAN CHURCH—the remnant of Christ's brethren, who will survive the crush of all political and ecclesiastical misrule; and to WHICH the Jews will adhere in the days of the CHIEF GOOD of the Gospel.

Now you can see that the gates of hell will not have prevailed against the church of Christ, NEITHER ITS CHIEF GOOD, no more than they did in the days of Herod. And this is the way and the only way to explain THAT passage of Scripture.

The Israelitish church was God's church, the ten tribes were rejected for their idolatry while Juda was preserved to bring forth the fullness of the law,—Jesus. And the fullness of its corruption, the son of perdition. The Pharisaical division, notwithstanding all her abominable pride, superstition, self-righteousness and false doctrine from the Stoics, she had left sufficient saltiness in the regal family to produce a WOMAN sufficiently PURE to become the MOTHER of Jesus. And the Sadducaical division *one* sufficiently *bad*—Simeon's wife, to be the *mother* of the *son of perdition*,—Judas Iscariot. And so soon as the thing intended was produced, and they not following Jesus to the grave, and to the resurrection, but, following the other as a body, they fell, and the VINEYARD taken away from them and given to the Gentiles, and they became the church; and notwithstanding all *her* false doctrine, cruelty, superfluities in costly superstructures, superstitions and corruptions, in the outer circles, there *will be saltiness* found in her of the SACERDOTAL ORDER, somewhere, to produce the

WOMAN sufficiently HOLY to be the MOTHER of the SHILOAH, the CHIEF GOOD of the Gospel. And her wickedness in the outer circle will be sufficient to *produce a woman bad enough* to become the *mother* of the *Man of Sin*. Then the general body (the circle of Satan's operations) with her divisions and sub-divisions, will continue to follow the *Man of Sin* in all his corrupt ways, and fall with the world in the "great day of God Almighty." The Thyatirian, the Sardus and the Laodicean will go by the board as organizations, while the remnant of Christ's brethren, as the PURE PHILADELPHIAN CHURCH will follow the Shiloah to the children of Israel, who will then be visited for the Father's sake and be grafted into their own place. READ THE REVELATIONS!

It would have been good for the church to have done better, yet her crooked ways in her outward circles could not hinder God's design.

Now, sir, I want you to know that THIS IS THE VERY THING which the gates of hell could not prevail against,—not the body

politic, nor the body ecclesiastic—but the heavenly design with the fullness of its time of development.

W.— Friend, why do thee say the Deliverer will come out of the Thyatirian church?

S.— I say so, because John says so! Rev. 2 ch. 26, 27—"HE that overcometh and keepeth my works unto the end, to HIM will I give power over the nations, and HE shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, EVEN as I have received of my Father." This is the reason, and a good one.

And now sir, I will tell you something which every one is not aware of. In the outward circles (the visible forms), Satan has access to man and to the outer court of the church, but into the *Sanctum Sanctorum* he can never come. And that is the reason Satan could never overcome the design of the sacredness of the inner court. And for the same reason the gates of hell can never *prevail* against the design of the Gospel.
upon the principle of the evil in the

creation and in man, *he* has access to man in all his visible operations and rules for the government of the church, and can bring into any department pertaining to the visible church in the outer court any and all abominations; and thereby is the warfare continually in the visible church and in the world. But the HOLY GHOST being invisible in the church, and not being commixed with the evil in it, Satan has no power to approach Him—no power to influence Him in any sense. And such as have a design to fill, HE keeps so near to Him, that Satan has no power to destroy them. Therefore the saying to Peter,—“Satan has desired to sift thee as wheat, but I have held thee up.” So that in defiance of all Satan’s works, righteousness will be found in the invisible portion of the church sufficiently to conceive its CHIEF GOOD, and present Him in tangible form, to meet in the outer court the *Man of Sin*, who will be the concentration of all wickedness.

And upon the relation of the EVIL in nature, will meet HE who in His incarnation upon the principle of the same EVIL, can

come in contact face to face with *him*, in order to strike the decisive blow.

Now, sir, let no one wonder when he sees the GENTILE CHURCH introducing within its pales, as did the Jews, the customs of the wicked, as pride, fashion, gambling, false doctrine, cruelty, ignorance, fun and selfishness; for there will be no reforming, and that one in which such things are most glaring will be the one out of which both these champions will emerge,—the *Man of Sin* in person to lead his forces to the battle of Armageddon, and the Shiloah, who will be there prepared to lay hold of him and bind him down and lock him up “for a thousand years.”

And now sir, when the Gentile church will have its work thus done, there will be no more need of the outward organization, and they (the *Sardus, Laodicean and Thyatirian*) must go by the board. There will be nothing more for them to do;—both God and the devil will have left them.

W.— *Thee* speaks of outer and inner circles of the church; the visible and invis-

ble departments of the church ; what do thee mean by these expressions ?

S.— Well, sir, I mean there are two circles in the church,—the outward circle is the visible organization, composed of natural good and evil,—the good, that upon which the GOOD SPIRIT works ; and the evil, that upon which the *bad spirit* works. The good spirit is invisible, and those living and acting according to ITS rules, constitute the invisible church. Christ and the Spirit being invisible, those in Christ must also be invisible—unknown to the world—spiritual and enabled to discern spirtual things. Now, it is that spiritual and invisible church dwelling spiritually in the *Sanctum Sanctorum*, to which most holy place Satan has no access. And THIS is the CHURCH and ITS FRUIT which the gates of hell can never prevail against. The outer circle may be right in a qualified sense, or it may be wrong,—at least it must be a mixture of good and evil, and upon the principle of affinity the Christains in the ultimate will adhere to *the Lord*, while the wicked will adhere to

the *Man of Sin*—Satan ; and upon this principle will be the separation at the end of the world,—the wheat gathered into the garner and the outward church—the chaff—burned with fire.

CHAPTER VII.

THE EVERLASTING GOSPEL.

W.— Well, friend, can thee tell me what is meant by the everlasting Gospel?

S.— You will find the account of it in Rev. 14 ch.—“And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth,—to every nation, kindred tongue and people, saying with a loud voice, fear God and give glory to Him, for the hour of His judgments is come.”

This Gospel will be declaring the hour of judgments already come; therefore it is not

the Gospel of peace given to the apostles. After the great battle and confinement of the three grand forces, the trumpet will be blown which will gather God's elect from the four winds of heaven,—from one end of the earth to the other. Elect Israel and the remnant of Christ's brethren among the nations,—the Philadelphian church, which, together with 144,000 of Israel, must be with Him on the Mount Zion as one fold, and having one shepherd in the kingdom, which will then have come. "And the government will be upon HIS shoulders, and HE shall judge among the nations, and rebuke many people, and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Those who will proclaim the everlasting Gospel will be the true messengers of God; who will not have said, "a confederacy with all those who had said a confederacy,"—*detached from all worldly policy.*

And "In that day shall this song be sung, in the land of Judea we have a strong city; salvation will God appoint for walls and bulwarks. Come, my people, enter into thy chamber and shut thy doors about thee; hide thyself as it were for a moment until the indignation be over and past."

THE PLAGUE.

Zach. 14 ch.—"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem:—their flesh shall consume away as they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths."

REQUIREMENTS.

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King—the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whosoever of all the *families* of the earth who go not unto Jerusalem to worship the King—the Lord of

hosts, even upon them shall be no rain. And if the family of Egypt go not up and come not, that have no rain, there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

Now, sir, you can plainly see from the above Scripture that those things are to come, for such things have not as yet transpired in the history of the Jews, nor or of the nations. But they are to come, and the reading and thinking Jews know it and are looking and waiting for them.

AN END OF FALSEHOOD.

Zach. 13—"And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land and they shall no more be remembered, and also I will cause the prophets and the *unclean spirit* to pass out of the land."

"And it shall come to pass that in all the *land*, saith the Lord, two parts therein shall

be cut off and die, but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them. I will say, it is my people, and they shall say, the Lord is my God."

There, sir, you will plainly see, there will be an end to falsehood and false prophets, throughout the earth.

Some may think because there are no prophets in the church, these Scriptures will not apply to this age, but I say the church is full of false prophets. And Spiritulism, both in and out of the church, has them by hundreds, yea thousands. And the Infidel world is continually falsely applying metaphysical and astronomical phenomena, and *falsely construing* Bible sentiments to the destruction of the millions. But

The everlasting Gospel will proclaim an end to all falsehood.

CHAPTER VIII.

MANIFESTATION OF THE GODS.

W.— Friend, what do thee think of the conception and birth of Christ? Was it natural or supernatural?

S.— Well, sir, as to the idea of a supernatural conception in any of the departments of nature is beyond the power of thought, from the fact that it would be something out of the course of nature, and foreign from that of His conception and birth, which was affected upon natural principles, as He was conceived and born in one of the departments of infinite materiality. And in all such cases the prerequisites for a conception are a semen masculine and a semen feminine; and in His case the *semen masculine* was the ETERNAL WORD, who in His circumstanced position, took His abode in the womb of Mary, and adhering to her nature, became a foetus,

—a child—and was born of her upon the principle of natural law;—the ETERNAL WORD as the GERM MASCULINE possessing an eternal nature, and the SEMEN FEMININE, that of human nature,—thus constituting Him divine and human—eternal and infinite—God and man. In the assumption of which there was no change in the divine nature (there could have been none, for God is unchanging!) and in the human nature there was no change, for it being infinite—unchanging in its nature, retained its identity as human; hence the truthfulness of Christ possessing in His incarnation “two whole and perfect natures—the GOD-HEAD and the MANHOOD—never to be separated.” The eternal remains eternal; the infinite remains infinite; the eternal became infinite upon the principle of assumption, thereby circumstancing Himself to the order of infinite or natural laws, which brings death to all, consequently to Him.

W.— What does thee think of the nature of His death and suffering? Did His

human nature only, or did His divine suffer and die with it?

S.— Well, sir, if in the incarnation the human was changed to divine, then the suffering and death affected the divine nature entirely. If the divine nature was changed to human then the suffering and death was peculiar to human nature, and the sacrifice nothing more than human; and if so, there was no need of a divine intervention for any good man could have affected a similar human atonement, which would have been none at all. But if the human nature retained its identity, and the divine retained its identity, then the two whole and perfect natures in the assumption and reception becoming so interwoven as to constitute one person, then that person would be truly God and man; and the sacrifice sufficient to answer the demand of the eternal design.

W.— But could not the divine nature depart from the human, as some suppose, and leave the human to suffer and die alone?

S.— How could that be, seeing the two had become one person, never to separated?

And as to the idea of the divine nature not being susceptible of suffering and dying entirely belongs to His eternal nature, but, in the union with the human, He can be touched with our infirmities and be afflicted with our afflictions. And being the author of infinite laws which demanded His death, could easily control them and become the first fruits to immortality.

W.— Well, seeing Christ possessed an eternal equality with the Father, is there not an inequality since the incarnation ?

S.— If there is to be no further revelation of the Deity than that of the Eternal Word, then there would be an inequality and a jargon in the doctrine of the Tri-unity. But the Bible makes the doctrine plain. And from the fact that Jesus became incarnated demands that His fellow must also become incarnated in a similar way in order for a continuation of the unity of the tri-unity of the God-head. For if God reveals Himself only through Christ, it would be only a *partial revelation*, and contradictory to the *'s of Christ*, which says, He will reveal

the Father plainly; which will be as easily done by Him, as for the Father to reveal Him. Now the fact is, if ONE EQUALITY of the Eternal was revealable, the OTHER EQUALITY must be upon the same principle equally revealable.

W.— Upon what principle must we consider Christ an eternal Son, and the Father an eternal Father?

S.— Christ was an eternal Son prospectively only—not actually—until His incarnation. And the Father was an eternal Father only prospectively, until the incarnation of Christ.

Now the facts are here :—If God and the Word eternally existed together, equal in all their attributes, they must have been equal in their prospective revealment; and if so, they in their time must necessarily be revealed. And if existing in eternal tri-unity equally, they must exist also, equally in infinity; and if one became a visible personality, the other must also. And they becoming visible personalities, they must *endlessly* exist as such. And if they dwelt to-

gether in tri-unity BEFORE THEIR VISIBILITY, and become VISIBLE to effect a certain purpose, then after that purpose becomes completed they must necessarily DWELL TOGETHER AS ONE GOD in two distinct personalities, CO-EQUAL as to their eternity, and co-equal as to their INFINITY; possessing the same eternal spirit—the active outgoings of their perfection—and IT becoming infinitely circumstanced with them in their revealment, must eternally exist with them. So in this sense I consider the Eternity, Infinity and Tri-unity of the Gods.

As to their

REVEALMENT TO THE JEWS,

the Father will stand before them, whom they will suppose to be a prophet, but He will say, "I am no prophet; I am an husbandman, for men taught me to keep cattle from my youth." And one shall say unto Him, what are these wounds in thine hands? Then He shall answer, those with which I was wounded in the house of my friends.

Now consider the above passage! He personifies some person, and that person is

no prophet, but a keeper of cattle—a herdsman. Jesus was a prophet, and a carpenter; but THIS MAN will be a herdsman—a keeper of cattle. Therefore, He will not be Jesus of Nazareth. And yet He will have WOUNDS IN HIS HANDS, and those made in the house of His friends. Therefore that personage will be Christ's Fellow, and as Christ has no equal but the Father, HE must be the Father. For the same chapter says, "Awake O sword against my shepherd and against the MAN THAT IS MY FELLOW, saith the Lord of hosts." And in

Dan. 9 chapter, speaking of Messiah—Christ—says, "He shall confirm the covenant with many for one week, and in the midst of the week He shall cause the oblation to cease;" *i. e.*, after three score and two weeks (62 weeks) from a given date as shown by Daniel. And Paul speaks of ONE to come who will "fill the measure of the suffering of Christ." Jesus preached three years and a half—one half week—each day in the week for a year. Then, as the *covenant* was to be confirmed for one week

—seven years,—and Jesus putting only half the time, His FELLOW must put in the other half, which will answer to the THREE YEARS AND A HALF of the reign of the *Man of Sin*; in which time the two witnesses will be slain, and at the end of which in their resurrection the confirmation of the covenant will be complete. Consequently he must wear the impress of suffering as that of Christ, and more particularly as they are equal as to their eternity and to their infinity, they must be equal as to their suffering. Therefore the prophet says, “awake O sword against the man that is my Fellow.”

When the VEIL will be taken from the eyes of the *Jews*, they will see and understand the RELATION between BEN DAVID and BEN EPHRAIM, as the patriarch did, and as I do. Again,

Zach. 12—“And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look upon ME *whom they* HAVE PIERCED, and they shall *urn for HIM* as one mourneth for his

only son, and shall be in bitterness as one is in bitterness for his first-born. In THAT DAY there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon."

W.— What is meant by that mourning in Megiddon?

S.— Every wise Jew knows that! It was when young Josiah the king went there to fight Neco, king of Egypt, and got killed; and when he was brought home, there was the greatest mourning ever known among that people. And when they will see that personage whom they have for so many years been waiting, and to their astonishment will see Jesus of Nazareth standing in their midst in all the meekness of a kind mother with His five wounds, and being introduced to them by the King of Kings and Lord of Lords, the *veil* will drop from their eyes, and they will repent their rejecting Him, and mourn for Him as the prophet says. And now, understand what David meant by the expression of the 87th *Psalms*:

"His foundation is in the holy mountains.
The Lord loveth the gates of Zion more
than all the dwellings of Jacob.

Glorious things are spoken of thee, O city
of God.

I will make mention of Rahab
And Babylon to them that know me.
Behold Philistia and Tyre, with Ethiopia ;
THIS MAN was born THERE.
And of Zion it shall be said,
THIS and THAT MAN was born in her ;
And the Highest Himself will establish her.
The Lord shall count when HE writeth up
the people ;

That THIS MAN was born THERE."

Now, sir, by the above expression the contest is settled ; and which Peter understood in council, by saying the Lord would take a people from among the Gentiles to "build up the tabernacle of David which had fallen down,"

W.— Who is meant by Rahab ?

S.— By Rahab here is meant Egypt ;
and by Babylon and the others is meant the
Gentiles, out of WHOM would come the Saviour.

LOAH—THIS MAN; while THAT MAN—Christ would come out of Juda—from the house of David.

CHAPTER IX.

THE KINGDOM OF GOD.

W.—What are we to understand by the kingdom of God?

S.—Well, sir, we are to understand that a kingdom implies a king, and a king, subjects, and subjects, laws, and the whole, territory.

The incarnation of the Father will circumstance Him suitable to the elements of this sphere; therefore, He will take up His abode on the earth and reign with His church a thousand years, prior to the *general judgment*, and advancement of *all things to immortality*.

There is no Scripture justifying the notion of the kingdom of God having been set up on the day of Pentecost, nor in the days of the apostles. For Jesus taught a manner of prayer to be used by His people while the Testament would be in use as a letter;—which is,

“Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven.” Will be done is in future, and when the SPIRIT—Chief Good of the Testament will come out in the person of the Father, the KING will have come with the Kingdom,—to reign personally and visibly with His people,—personal and spiritual—not temporal. Then the prayer will no longer be used. And that the kingdom of God is not yet come, is plain from the prophet Daniel,—the STONE would fall on the feet of the image and break them and the entire image to pieces. But the image is yet standing, and the last form,—the feet and toes—*unbroken, and its predecessors yet living, only t in power.* Therefore, to suppose God

reigns or governs His kingdom by legates, or vicegerents, in the the person or persons of the temporal princes of Europe, is an error of the suggestion of Anti-Christ.

THE TERRITORY.

The geographical bounds of the kingdom will extend over all the earth, and Jerusalem will be its capital; for Daniel says, when the STONE will destroy the image (the four empires of the world), IT will become a mountain (kingdom) and fill the whole earth. And Isaiah says "the kingdoms of this world will become the kingdom of God and His Christ."

SUBJECTS OF THE KINGDOM.

Christ said, "Blessed are the meek, for they shall inherit the earth." And Daniel says, "The saints of the Most High shall take the kingdom and possess it forever, even forever and ever." "And the kingdom and dominion and greatness of it under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."

R

Rev. 11 ch. 15—"And the seventh angel sounded, and there were voices in heaven saying, the kingdoms of this world are become the kingdom of our Lord and His Christ, and He shall reign forever and ever." And 15 ch. 4—"For all nations shall come and worship before thee."

But there stands the Jews! They must be brought into the kingdom! And how? Over eighteen hundred years have passed, and the Gospel trump has been blown over nearly all the earth; yet there they stand, unmoved and impenetrable as the everlasting rocks. No kind shepherd has sought for them since the apostles turned from them, and God cut them off for their unbelief, and left them scattered and peeled and bounding as a ball from nation to nation, and remaining still in unbelief as to Christ. And the present system of things can never reach their case. The vineyard has been taken from them and given to the Gentiles. As Christ said to them, "Behold your house *is left unto you* desolate. For I say unto *you, ye shall not see me henceforth till ye*

shall say, blessed is He that cometh in the name of the Lord." And this is a ray of hope, if they could see it.

Rom. 11 ch.—"And if they abide not still in unbelief they shall be grafted in, for God is able to graft them in again. For I would not, brethren, that ye should be ignorant of this mystery that *blindness in part* has happened to Israel, until the fullness of the Gentiles has come in. And so all Israel shall be saved, as it is written,—there shall come OUT OF ZION the DELIVERER, and shall turn away ungodliness from Jacob." "As concerning the Gospel they are enemies, but as touching the ELECTION they are beloved for the Father's sake."

But in the face of all, Christ and the apostles have said, men will undertake to prescribe rulers by which they may become partakers of the benefits of the church, and suppose if they reject them they must be lost forever and ever.

When the Jews refused to render to God the things that were His, He took away the *immunities* of the Gospel and gave the

vineyard to the Gentiles, who only "stand by faith." And when they will have produced ITS RIGHTEOUSNESS, they will be cut off for unbelief, and the Jews be grafted in again.

As Simeon, Anne and others followed Christ to the Gentiles, so will the remnant of Christ's brethren follow GOD THE FATHER to the Jews, when they become reinstated. Then shall the STICK of Ephraim, which went to the Gentiles, and the STICK of Juda become one in His hands. So Israel shall be grafted into his own stalk,—Christ,—and meet the remnant of His brethren in the fullness of the Gospel.

Israel will not only believe in Christ, but must also be gathered to his own land. Isaiah 11 ch. 11—"The Lord will set His hand the second time to recover the remnant of His people, which shall be left from Assyria, from Pathros, from Cush, from Elam, from Shinar and from the islands of the sea," with the one million from China. *This people was once taken from Egypt in 1848, but from Babylon in part. This last*

gathering will be in mass—every tribe as it was when they came from Egypt, and it will be their final gathering.

Isaiah 43 ch.—“I will gather thy seed from the east (China), and from the west (America). I will say to the north (Europe) give up; and to the south (Africa) keep not back; bring my sons from afar, and my daughters from the ends of the earth.”

Jeremiah 23 ch.—“I will gather the remnant of my flock out of all countries whither I have driven them, and I will bring them again to their fold; and they shall be fruitful and increase.” “They shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof. They shall also make gardens and eat the fruit of them, and I will plant them upon their land which I have given them, saith the Lord thy God.”

Ezekiel 37 ch.—[The resurrection of dry bones pre-figures the restoration of Israel, their graves show their desolate state, they coming out of them shows their being gathered in, and the sticks show they shall be

one people.]—"Thus saith the Lord God, behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them to their own land, and will make them one nation upon the mountains of Israel, and ONE KING shall be king to them all, and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things." "And I will cleanse them so they shall be my people and I will be their God." "And David my servant shall be king over them, and they shall have one shepherd; they shall walk in my judgments and observe my statutes and do them." "And I will set my sanctuary in the midst of them forevermore. My tabernacle (dwelling) also shall be with them,—yea, I will be their God." "And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in *the midst* of them forevermore." Read *Ezekiel 34th* chapter.

Ezekiel, 17 ch.—“And all the trees of the field shall know that I, the Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree and made the dry tree to flourish.” Juda was the HIGH TREE; the Gentiles the low tree, and being exalted in Christ, became green and flourishing, but for their sins and unbelief will become DRIED UP, after the Chief Good leaves them. The high tree,—the Israelites, having been brought down by rejecting Christ, became dry; but which in their restoration and exaltation will be MADE TO FLOURISH. All the trees,—men or people, shall know it.

Now, sir, I have brought Scripture proof sufficient to show that the remnant of Israel will be brought into belief in Christ, and also into their own land and become subjects of the kingdom, together with Christ's brethren from among the Gentiles.

THE LAWS OF THE KINGDOM.

W.—What will be the nature of the laws of the kingdom in the thousand years?

S.— Well, sir, you should know, the church at first was under a theocratical government, and until the days of Samuel. Then the people desired Him to make them a king like the other nations. Then God told Samuel that they in making that request, had rejected their God from reigning over them. And according to Paul, their law was given because of their transgression. So, considering the kingdom of God from first to last, it is purely THEOCRATICAL, *i. e.* God himself, the king, the judge, law-giver, and the executor of His law.

The minor judges of Israel were not of God's appointing, but of Jethro's,—the priest of Midian,—Moses' father-in-law. But, the ancient judges and counselors were of God's appointing. And according to

Isaiah 1 ch. 25, 26,—“I will turn my hand upon thee and purely purge away thy dross, and restore thy judges as at the first, and thy counselors as at the beginning; afterwards *thou shalt* be called the city of righteousness,—the faithful city.”

Jeremiah 3 ch. 3, 6,—“I will set up shepherds over them who shall feed them; and they shall fear no more nor be dismayed. Behold the days come saith the Lord, that I will raise unto David a righteous BRANBH, and a KING shall reign and prosper, and shall execute judgment and justice in the earth. In His day Juda shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called THE LORD OUR RIGHTEOUSNESS.”

Isaiah 2 ch.—“And it shall come to pass in the the last days that the mountain of the Lord’s house shall be established above the top of the mountains and shall be exalted and all nations shall flow into it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways and we will walk in His paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And He shall judge among the nations and shall rebuke many people, and they shall beat their swords into plowshares

and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." And in the 4th chapter he says—"The BRANCH of the Lord shall be beautiful and glorious, and the fruit of the earth excellent and comely for them that are escaped of Israel." "And nations whom Israel knew not shall run unto them." Chapter 33 he says, "Their place of defense shall be the munition of rocks, their eyes shall see the KING in His beauty; and Jerusalem a quiet habitation, a tabernacle that shall not be taken down. The Lord will be their JUDGE, their LAW-GIVER and their KING. The inhabitants shall not say they are sick, but all shall be forgiven their iniquity."

The *branch* (the *devil*) of the terrible ones shall be brought low." "And the Lord will destroy in this mountain the *face* of the covering cast over all people, and the *veil* that is spread over all nations, and wipe away the tears from all faces; and the *re-buke of His people* will HE take away from *off all the earth.*"

Zach. 6 ch. was commanded "to take silver and gold and make crowns and set them on the head of Joshua, the son of Josedech the high priest, and speak unto him saying, behold the MAN whose name is the BRANCH; and HE shall grow up out of His place, and HE shall build the temple of the Lord, and HE shall bear the glory and shall sit and RULE upon His throne, and the council of peace shall be between THEM BOTH. And the crowns shall be to Helem, and to Tobijah, and to Jadhah, and to Hen, the son of Zephania for a memorial in the temple of the Lord."

It is plain that those crowns set on the head of the high priest does not mean that he was the Branch spoken of. But it means that those men should look through those crowns and their situation to the coming of the PERSONAGE and his reign, spoken of by the prophet. And this agrees with the prophet

Isaiah 11 ch.—"And there shall come forth a rod out of the stem of Jesse and a BRANCH shall grow out of his roots; and the

spirit of the Lord shall rest upon Him—the spirit of wisdom and understanding—the spirit of council and might—the spirit of knowledge and of the fear of the Lord. And it shall make Him of quick understanding in the fear of the Lord; and He shall not judge after the sight of His eyes, nor reprove after the hearing of His ears, but with righteousness shall He judge the poor and reprove with equity the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed, and their young ones lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole *the asp* and the weaned child shall put *hand* on the cockatrice's den. They

shall not hurt nor destroy in all my holy mountain (kingdom), for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Now, here is the sequel of this prediction:—Jesse was the father of David. The STEM was David. The ROD was Christ, for he came from David, "according to the flesh," on the part of His mother and was heir to that throne by right of seniority—being the first-born of Mary. "And a BRANCH shall grow out of his roots,"—not out of Jesse, nor David, directly, but out of the ROD—Christ. Which fact is substantiated by the Revelator, John, 5th chapter—"And one of the elders said unto me, behold the LION of the tribe of Juda—the ROOT of David—hath prevailed to open the book and to loose the seven seals thereof." And Christ in another place said He was the ROOT and the offspring of David. And the prophet said a BRANCH shall grow out of Him, and would be perfect in all understanding and in the fear of the Lord, and competent to teach and to rule the people.

W.— Why, friend, if that Branch will be God, how is it He will live in the fear of God—Himself?

S.— Well, sir, Solomon says, “to fear the Lord is the beginning of wisdom.” True, he is speaking of men, and it will apply to Christ, for He being a man, He thereby laid aside His glory and learned obedience as a child and grew in wisdom and stature, and lived to honor and fear the Father. And as Christ is the root, out of, or by Him will the BRANCH grow up in His place, and first live in conformity to His mission, and fill up that which is behind of the suffering of Christ; and secondly, live in accordance with His position as a teacher and a ruler in the kingdom, under the supervision of Christ—His Fellow, and onward to the conformation—the New Creation.

W.— Will the Father then be in humanity as Christ was?

S.— Certainly He will; for otherwise He could learn nothing; for in his high *nature* He knows it all. And becoming *incarnated*, that high nature interwoven with

humanity, capacitates its susceptibility to unfold rapidly, as was the case with Christ in His incarnation; and thereby will enable Him to teach and rule in that glorious kingdom through the millennium as foretold by the prophets.

CHAPTER X.

THE CREATION A SELF-SUSTAINING INSTITUTION.

W.— Friend, will thee explain how this vast creation is kept in running order for the long period of over two millions of years, without a continual creative energy of the Almighty?

S.— Well, sir, as I said in the other work,—the entire creation at first consisted of first principles, involving the elementary compounds, which in their periods developed *and organized* as they exist in the vegetable,

animal and mineral kingdoms; and which in their natural language express the "eternal power of the God-head." And in addition to which the revelation was given and adapted to the acquired language, in metaphores and similes suited to the existing capacities of men, whereby they might learn duties in faith and works, as helpers in bringing around the design of their existence. And in which the Eternal is represented as superintending all intellectual revealments, and establishing each period of development through time, and to the completion of the New Creation.

From what we see in surrounding nature all things seem to have a wear and tear, yet all things have a continual renewal, and exist as they were from the beginning, either in their development or in their original particles. From a given principle in metaphysical philosophy no organism can LOSE ITS IDENTITY;—it must endlessly exist, either in its organism, its elementary compounds, or its first principles, and through time have a natural trend to perfection. Therefore all

organic bodies which decompose and recede from visibility, by contraction, cannot enter into or become a part of any other arrangement, nor help form any new ones in nature; for there can be no new arrangement, but they must in the ultimate RE-DEVELOP and retain their own IDENTITY in the New Creation.

As the creation in the beginning was entire, there have been no appendages since—no room for any. Nor can there be any newly created for the wear and tear of the old; therefore, *it is an unfounded notion* that new worlds are being continually created. The creation is the result of an eternal and unoriginated thought of the Deity, and THAT THOUGHT was as deep, as high and as widely extended as the space to be filled with worlds; and the constituents in principles thrown out, in their expansion and condensation, filled THAT entire space; therefore there is no room for other worlds,—no need for any other. There can be no design for any secondary creation, because the present one answers all the design God could have

had for a creation. And as the present in its existence is infinite, there can be no undoing, nor supplying the place of any of the planets, nor of the smallest stars. No need of such supplies.

The whole machinery having been built upon the principle of equilibrium—a perpetual motion, and self-supporting throughout its entire structure—the mineral kingdom sustaining the vegetable and the vegetable sustaining the animal,—so far as wear and tear are concerned. The minerals afford the grand prolific principles for the sustenance of vegetable life—being vital for their respiration, after which those properties circumstance themselves so as to become vital for the respiration of the animal kingdom; and after thus fulfilling their mission, lose their vitality for animal life by changing their properties; then re-enters vegetation, as their vitality, and so on alternately through the periods of their material existence.

By a similar process the different departments of the mineral kingdom are by each

sustained, and enabled to fill their allotted position.

The sun, the planets and all spheres in the universe, upon a similar principle sustain each other and thus perpetuate their perpetual motion.

As it requires all the planets in their revolutions to keep the earth upon its axis and to bring the seasons round, this earth does its part in the sustenance of the others. Thus, each one doing its work as a wheel within a wheel, in the mighty, sublime and self-sustaining superstructure. And then, certain principles peculiar to each, having discharged their highest functions in the sphere of their allotment, pass into the highest electrical regions, where they change their properties, in passing into the comets, becoming electrical again, and by them on their rounds dispensed to the different planets, where, as the principle of vitality, equalizing deleterious gases in the elements, rendering them again prolific of life in the kingdoms peculiar to their existence. And alternately onward to the full development of

all infinite materiality. FOR NOTHING OF THE CREATION CAN BE ANNIHILATED.

W.— Dost thou say there is no space in existence for other worlds? What about the wide expanse between the earth and the sun? and that between each planet?

S.— Well, sir, there is no empty space between each planet;—none in existence anywhere! For the fact is, each body in the vast system having its own orbit to move in, and its revolutions to make around the center of its affinity, must necessarily fill the entire region of darkness; then the currents of principles,—ELECTRICAL AFFINITIES,—peculiar to each, and MUST FILL THE ENTIRE VACUUM, or apparent open region between the different bodies; so there is no room for other worlds, nor never can be; therefore it is for the want of better knowledge in persons who *talk about past or future creations* being made, either by God or by any other beings!

Now, W., just suppose a case:—A globe of the dimensions of this earth, thrown into the apparently open region, would it not

come in collision with the present arrangement of this system of worlds and produce a jargon in the constant currents which fill the vast immensity, and by which each body is kept moving in its orbit? Certainly it would!

W.— But supposing God designed therein a place for such, then they would harmonize, would they not?

S.— We cannot suppose that God could have any need for such superfluous appendages, for he was able to make it full and complete in the beginning.

W.— Could there not be space beyond this system of worlds, where other worlds may have been, or may be thrown into?

S.— No, sir, unless it be in that region of which the poet sings—

“Beyond the bounds of time and space,”
but there being no such place in existence, there could be no such worlds thrown there.

W.— How is it that the Eternal would content Himself in forming the entire system of globes for the sustenance of this little world of men?

S.— Well, sir, for an explanation of this question, see the first part of this work, —there it is explained.

W.— Upon what principle will eternal and infinite things run in the New Creation?

S.— Eternal things will run by eternal laws; and infinite or natural things will run by infinite—endless, natural laws, which having come to their immortality will be perfect; and in their infinite perfection will continue their revolutions in endless duration in perfect union and harmony with eternal things.

CHAPTER XI.

THE NEW HEAVEN AND NEW EARTH.

W.— Friend, what do thee understand *by the New Heaven and New Earth*, as is *said of in the 21st chapter of Revelations?*

S.— “Behold I make all things new.” All things here is given in an unrestricted sense, and must apply to the entire creation, because things here implies existence; and those things in existence are to be made new, and they being made new implies they are becoming old; therefore the New Heaven and the New Earth must be the development of the planetary heavens to their infinite fullness, from the fact that it will not apply to imperial heaven, for it will pass away and roll together like a scroll. Therefore, upon the authority of the Bible we say that the old *Grecian notion*, and *that* of many Christians, that the heavens and the earth will be destroyed by a general conflagration, is incorrect.

W.— Why, in the same chapter it says “the first heaven and the first earth were passed away, and there was no more sea.”

S.— Yes; but where will they have passed to? Not into the eternal and immortal regions of light, which are not peculiar to the reception of materiality. And since the entire region of darkness is filled

with them, and there being no empty space, where will they go to?

W.— I see, now, they cannot go at all Yet it says, they pass away.

S.— Yes, they pass away as to their present nature and appearance. Now, friend, consider the existence of men :—They seem to pass away, as to their present existence ; but they do not go out of existence as men ; they will resurrect—develop to immortality. And just so with the earth and the heavens, —they will PASS from materiality to immateriality ; and this is what is meant by the expression.

Again, it cannot mean the heaven of heavens,—the eternal heaven, for in verses 2 and 3 he says the holy city—the New Jerusalem—will come down out of heaven to the earth as the “tabernacle”—DWELLING OF GOD—to be with men.

In the 5th verse, “HE who sat upon the throne said, behold I make all things new.” Now according to this reading all things *both pertaining to eternal things and things time, will become circumstanced so as to*

occupy a different position. THINGS OF TIME fully developed—immortalized, and made susceptible of being received in an admixture of communion with the highest celestial and eternal surroundings, with the one exception—that of outer darkness and its inmates.

And in the 6th verse, “And He said unto me, IT IS DONE. I AM the ALPHA and OMEGA—the beginning and the end.” The BEGINNING—Causator of the material creation, and the END—its Chief Good. The beginning of the New Creation—the INCARNATED WORD, and its end—completion—His INCARNATED FELLOW, in infinite fullness; which brings heaven to earth, God to men, and to all the saved of creation.

6th verse, “It is done.” The six days’ work will be done,—the 2,190,000 years’ work and toil will be done! The suffering of God and His people will be done! The care, watching and toil of angels in their duty will be done! Time will have run the round of its allotment. The seventh day

will dawn, and the endless rest will commence and continue in endless duration.

W.— Friend, do not the 24th, 25th and 26th verses indicate that nations and kings exist and bring their products into the city?

S.— Well, sir, you must know that the idea of a temporal rule will not apply to that age; therefore you will see the meaning,—the city will be 1,500 miles long, the height the same, and the breadth the same; and will come down from the eternal regions, the dwelling place of the Eternal and will continue to be His dwelling place in His created, infinite condition; and whose light will be so brilliant that it will exceed the light of the sun. And the nations who are saved will walk in its light, and the kings of the earth, whom God sat up for good, as helps in accomplishing His great design, shall come into it with honor, and being dignified with the title, will still, with others of the saved, be honored as kings of God and of the Lamb. No mention is *made of kings bringing in anything but their glory.* The 26th verse is a repetitio

of the 5th verse, and the word **THEY** stands for **GOD** and the **LAMB**, who will bring in the saved of all nations and the kings will rejoice and walk in the eternal light.

W.— Very well ; but what will thee do with the 2d verse of the 22d chapter, which speaking of the same city says: "In it was the Tree of Life, which bare fruit, and its leaves were for the healing of the nations ?" Does not that look like, in that age there will be nations to be healed ?

S.— Well, sir, to the superficial it may appear so; but we must look at it understandingly. He says the tree "yielded its fruit every month (every 30 years, which is the average life of man), and the **LEAVES WERE** for the healing of the nations." Both these leading words are in the **PAST**, and shows the tree of life with its fruit and its leaves belong to **THAT CITY**, and in the **PAST** yielded a medicine for the sins and depravity of of the nations. And in the 14th verse he puts an injunction on the people *through time*, to do God's commandment

that they may have right to the Tree of Life and thereby be permitted to enter into the city when it will have come to the New Earth.

CHAPTER XII.

THE SIX DAYS' WORK COMPLETED AND THE SEVENTH DAY BEGINS.

- S.— Between the former chapter and this there seems to be a vacuum, as to the resurrection, the general judgment and the lake of fire and brimstone,—but having given those points in detail in the former part of the work, I will not reiterate them here, but will merely say that after the first and last resurrection and the general judgment, the *beast*, the *false prophet*, the *devil*, his *angels*, his *spirits*, and all of *mankind* whose *names* will not be found in the Book of *Life*, will pass to the center of their affinity

—the *outer darkness*—the *place* prepared for the devil and his angels; and the living saints be “caught up to meet the Lord.” Then will come what some call the general conflagration, but what I call the full development of materiality to immortality. The EARTH, the SUN and all their surroundings will pass to immortality by instantaneous development, retain their identity and their equilibrium upon the principle of affinity.

As to the devil and his surroundings John says, “they shall go away into everlasting punishment.” And that place he calls the lake of fire and brimstone—the *outer darkness*. Fire and brimstone is used as a figure to represent the severity of their case; and the anti-type is always greater than the type.

As I have already said that darkness is eternal and peculiar to the *prince* of night, and is found to be everywhere in the universal concave, in the absence of natural or artificial light. And when THE SUN AND ALL GLOBES become transparent, darkness must recede to the place prepared for its reception

and *that place* must necessarily be in the heart of this earth, from the relation which men and the devils will sustain to it, as the center of their affinity, upon the principle of attraction; therefore they must descend from the judgment, and be closed up therein, excluded from all light, to grope in endless confusion, *each man with his own rib*, as two personalities in tri-unity, in dismal despair and endless horror. "No God to pity, no hope of free grace;" no visits of angels nor holy men; no sweet birds to sing; no beautiful flowers to see and admire; no beasts, fishes nor even reptiles upon which to look and think for a few moments' respite from the horrible woe;—for there will be none there—no children, no infants to dandle on the knee—none there. But oh! to think—horror-stricken devils in tri-unity and in human form, also under law as prisoners without hope; and myriads of devils and spirits of devils, who upon the *principle of affinity* to his Satanic lowness, and to *the blackness* of darkness, adhere to him, *from whence they never can escape.* The

awful cavity will extend from the center to within fifty miles of the interior fire; which fifty miles is a belt of adamantine substance upon which the belt of fire rests, and which will be impenetrable by the light of the immortal sun; but from which upward the belt of fire and the crust will be transparent as a sea of glass, but which those prisoners without hope can never see.

If the earth is to be made new, then all things pertaining to it will be made new. And if men who have lived will come to immortal life, then all infants must come to the same. And if there is a proper standard for the size of man, then all must come to that standard; and if Jesus, as to His humanity, was just six feet and with perfect proportions, and He was, then that will be the standard for all, and to which all infants will attain. And if all organisms must develop, then all semens which have perished in embryo, and such as have perished otherwise must also come to immortal life; and with others attain "to the full stature of men and women in Christ Jesus;" for no organism can perish.

Therefore, great will be that number, when all together in the New Jerusalem; and most beautiful will be the song they will sing, "great and marvelous are thy works, O Lord God Almighty; just and true are thy ways, thou King of saints."

And if the entire human race will **THUS** develop, and they will, then must the lower animal of every name and order, of beasts, birds, fishes, reptiles, creeping and flying things of the entire animal kingdom, come to their full development,—“every one in his own order.” And so with vegetation, throughout the vegetable kingdom. And so with the animals throughout the animal kingdom,—“each in its own order.” As Paul says in

Romans 8 ch.—“For the expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same *in hope*. Because the creature itself, also, *shall be delivered* from the bondage of corruption into the glorious liberty of the chil-

dren of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, who have the first fruits of the Spirit,—even ourselves groan within ourselves, waiting for the adoption, to-wit :—the redemption of our body.”

W.— Well, friend, there is one more point I want settled, *i. e.*, will there be throughout the animal kingdom, the male and female, as they are here, and what will be their condition?

S.— Well, sir, this is a very delicate question, but I will answer it in a metaphysical and Bible sense.

Jesus said the MALE AND FEMALE IN THE RESURRECTION will be as “the ANGELS OF GOD.” “No marrying nor giving in marriage.” Now, if we could know how they were created then we might tell how the male and female will exist in the New Creation. And to tell we begin thus: As God exists in plurality as a tri-unity, so He has made the whole creation. So He has made *man*, male and female, and so He has made

angels. But angels exist in that sense as Adam did while he was in the garden before his female,—part was made a visible personality, for a purpose. In the resurrection the male and his own female upon the principle of affinity, will come up together in one body, yet two visible personalities; therefore, like the angels of God,—for “whom God joined together, let no one put asunder,” And as with man so with the lower animals. Therefore there will be no jargon, no discord, no pro-creation; old things will have been done away, and all things become new. All will be

BEAUTY, GRANDEUR AND DELIGHT.

The SUN with all its surroundings in the entire concave will be immortal and transparent as as a sea of glass, through which the infinite and immortal light will shine. This globe (except its nucleus—the cavity of outer darkness) will be transparent, and the beautiful immortal birds of every plumage will flit through the immortal air and among *the immortal trees*, and the beautiful flowers. *The beasts and creepings* will traverse the

immortal plains ; the fishes of every kind and all creatures of the seas, in harmony and delight, will glide through the immortal waters. Angels as seraphs bright, in heavenly delight will gaze upon the delightful scene, and adore Him who has done all things well.

In Jerusalem will be the holy Gods, whose brightness and glory will outshine the sun. And around Him the redeemed of men, who with delight will sing, "unto him who hath loved and redeemed us and made us kings and priests, unto God and the Lamb be glory and honor and might and dominion for ever and ever." And will join with all in the chorus,—“Holy, holy Lord God Almighty! Just and true are thy ways, thou King of saints.”

Read the 21st. chapter of Revelations, and the 1st, 2d, 3d, 4th, 11th, 13th, 14th and 15th verses of the 22d chapter.

ERRATA.

Page 23, last line, read PHYSICAL, not *phys-sophical*.

Page 25, line 23, read BEING, not *principle*.

Page 33, line 14, read A, not *the most*.

Page 38, line 1, read EARTH, not *world*.

Page 52, line 9, between *Egypt* and *with*,
read THEN.

Page 59, line 22, read BY, not *to*.

Page 62, line 15, read AFTER, not *about*.

Page 107, line 10, read ITS, not *their*.











